

REVIEW AND HERALD

DEDICATED TO THE PROCLAMATION OF THE
GOSPEL AND THE RECORDING OF ITS PROGRESS

ABIDE IN THE SHIP

By MRS. A. N. LOPER

Abide thou in the ship. The lengthened voyage
Upon the Gospel Sea is almost o'er.
Full many other vessels plying near you
Are vainly striving for the eternal shore.

The old ship Zion is the only vessel
That will escape the rocks and treacherous shoals,
And safely anchor with its precious cargo
Of true and faithful blood-bought human souls.

Ah! these are they who've washed their robes, now
spotless,
Who've given all to save their fellow men;
The Christians of the world who've taken passage—
O stay on board until the journey's end.

Abide thou in the ship, nor heed the signals
To disembark, to take a passage new.
The ships of Modernism plying near you,
Of Unbelief and Error beckon you.

Nay, do not disembark; the old ship Zion
Is headed straight for Canaan's happy shore.
Our Pilot knows the way; He'll steer us safely—
O stay on board! the journey's almost o'er.

HEART-to-HEART TALKS by the Editor

Judging Our Brother

Making "a Man an Offender for a Word"

ONE of the most common and perhaps the most cruel sins existing in the church of Christ is that of unkind criticism. It has always existed. Probably it will continue to exist so long as poor, weak, fallible humanity composes the membership of the church. Sad indeed that this is so, sad that so many heartaches should be caused by the accuser of the brethren, working through those who are actuated by the spirit of Satan.

It is right and proper that the church of Christ should pass judgment upon individuals in certain particulars. When the church chooses men for holy office, for official positions, it is necessary to judge of their character, their qualifications, to consider whether they possess aptitude and ability for such work. But judgment of this character should be kindly expressed by those who must necessarily deal with matters of this kind, with full recognition of their own deficiencies and weaknesses.

Why Set at Nought Our Brother?

"Why dost thou judge thy brother? or why dost thou set at nought thy brother?" These are questions which the apostle Paul propounded to the church in Rome. They are questions propounded to us by the pages of Holy Writ. Why do we do it? Why do we narrowly watch a brother or a sister to see if we can find some defect? Why do we play the part of Saul, who, the record says, "eyed David from that day and forward"? It was no eying of love, but of jealousy, of envy, of hatred.

We do not judge our brethren, as a rule, by the sacrifices they have made for the cause of Christ, by the loyalty they have shown through the years, by the test that has been imposed upon them by stress of circumstances of various kinds; we judge them usually by the little things in their lives. As did the Pharisees of old, we watch their speech to see if they do not drop some unguarded word.

We judge men by the cut of their coat or by the way they part their hair, not perhaps literally, but figuratively speaking; and by this narrow gauge we endeavor to determine their orthodoxy, their Christian experience. This sort of spirit is mean and despicable, and the man who cherishes it, must, in his better moments, even despise himself that he can be so narrow in his vision, so ignoble in Christian character and dignity.

Critics of this sort in the church are not content to hold criticism in their own minds, but they be-

come busybodies, agitators. They go from one to the other to create prejudice against the object of their ill feelings.

If we are guilty of practices of this kind, may the spirit of genuine repentance take hold of our hearts, because we need to repent before God and before our fellow men.

The Master exhorted the church: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

Surely if the great Judge of all the earth in the judgment hour shall measure to us according as we have measured some of our brethren, how shall we appear in that day?

We are exhorted by the apostle Paul: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4:5.

Outward Appearance

At best we can judge men only by their outward appearance; we cannot discern the motives and purposes of the heart. If we see failure in our brother, we cannot understand the influences of heredity that led to that failure, we cannot understand how hard he resisted, the great struggle that his soul made against the snares of the enemy before he came to the breaking point; nor can we know the sorrow that has filled his heart and the anguish that has racked his soul as he has contemplated his failures. And knowing nothing of these things, how dare we climb up on the judgment seat and pass judgment upon the purchase of Christ's blood?

There is a class in the remnant church represented by the evil servant who smites his fellow servants. Matt. 24:48, 49. The smiting is probably not with his fists or with a rod, but he smites in the same way that the evil prophets in Israel of old smote Jeremiah, namely, with their tongues. They said, "Let us smite him with the tongue," and they proceeded to do so, ascribing to him every evil and seeking to the extent of their ability to accomplish his downfall.

Contrast this spirit with the attitude of heart and mind to which we are incited by the apostle:

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3:8-10.

May God remove from the heart of every advent believer all spirit of unkind criticism, and may He fill every heart with love for God and for the brethren. In this spirit, and this spirit only, can the work be accomplished, and this is the only spirit that will find welcome into the kingdom of glory for the establishment of which we are laboring.

THE ADVENT REVIEW AND SABBATH HERALD

VOL. 116

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

NO. 4

Giving Heed to the Foundations

IN describing world conditions, a well-known writer recently said: "We have been so long engaged in building superstructures that we have given little heed to foundations. What we see commands more of our interest than what we do not see, and yet the deep things that are out of sight, the foundations upon which we build, are of more vital importance than the structures we build upon them."

Foundations are vital to the permanency or stability of any structure. That which is hidden away, unseen by men, calling for little comment, taken for granted, perhaps, and often forgotten, is the thing which makes possible what is seen.

Guardians of Great Truths

These remarks are most applicable to that structure which we are pleased to call the "remnant church." Under the guiding hand of God, the pioneers of this movement laid the foundations upon which we are now building. It is interesting to note how carefully they planned and conceived this work which is now so well established.

Describing the beginning and development of the system of truth which makes us a people, Mrs. E. G. White says:

"We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed.

"We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit."—*"Testimonies to Ministers," pp. 24, 25.*

The foundations of our teaching and of our church order were laid in the spirit of prayer, consecration, and sacrifice. We who have come later have found this work already accomplished. Do we appreciate the value of that which has been done? Or are we, like the world, ready to forget those things which make for our stability? Have we been giving so much time in recent years to the erection of the superstructure that we have

had little time to consider the great and solid foundations which make that which we do worth while?

A Precious Heritage

Long ago the messenger of the Lord stated:

"Men who now go forth to preach the truth, have things made ready to their hand. . . . The truth has been brought out link after link, till it forms a clear, connected chain. To bring the truth out in such clearness and harmony has required careful research. Opposition, the most bitter and determined, drove the servants of God to the Lord and to their Bibles. Precious indeed to them was the light which came from God."—*"Testimonies," Vol. III, p. 327.*

Again we read:

"There is no fault with the theory of the truth. . . . But young ministers may speak the truth fluently, and yet have no real sense of the words they utter. They do not appreciate the value of the truth they present, and little realize what it has cost those, who, with prayers and tears, through trial and opposition, have sought for it as for hid treasures. Every new link in the chain of truth was to them as precious as tried gold. These links are now united in a perfect whole. Truths have been dug out of the rubbish of superstition and error, by earnest prayer for light and knowledge, and have been presented to the people as precious pearls of priceless value."—*Id., Vol. IV, pp. 445, 446.*

As men of the world have forgotten that which makes for the world's peace and prosperity, while they have builded a great and glorious civilization, so it may be said of many even in the remnant church today, that, while they have been busy pushing the work on to the frontiers of the world, they have neglected to appreciate that which stands beneath all that they do.

The analogy may be carried further by saying that while the mighty men of earth have builded, the guardians of truth and righteousness have neglected the foundations, and while they have been otherwise occupied, certain irreverent forces have been at work undermining those foundations. Those same subtle forces are seen at work all about us today, inside and outside the church of God. While we have been so intent on building a superstructure of accomplishment, have not many neglected the foundations which make us a people? And is it not also true of us that the enemy is at work seeking to undermine confidence in the foundations and pillars of our faith? In the tide of evil and doubt that seeks to sweep away every foundation of truth, this people will not be overlooked. The subtle work of insinuation, of doubtful questioning, of unsympathetic criticism, which

works mostly in the dark, will go on until many have lost their souls.

A Sure Foundation

We need not be concerned for the foundation itself, for the Scriptures declare that however powerful and insistent the attacks may be, "nevertheless the foundation of God standeth sure." God's truth cannot be undermined, but man's faith in that truth can be. That is the pity and our only concern.

Have we not a duty in such a time as this to make these precious truths, which are the heritage of this people, and without which we would fall asunder, stand forth with all their strength and beauty by studying and reexamining them with the same spirit of prayer and consecration that caused them first to be revealed? While we are

so intent on erecting a great structure that men may see and praise, should we not continually give heed to the foundations that support all that we do?

The psalmist long ago inquired, "If the foundations be destroyed, what can the righteous do?" We, too, must realize that there are certain great truths that implement all that we hope to do. There can be no change in these. We need not fear to examine them from time to time, for they will appear more firm and stable with the passing years. The foundations of this movement are laid with the precious things of revealed truth. The more we handle and polish them the more brightly they will shine. While we build a structure that must stand the tests of the last days, let us give heed to the foundations, and not neglect the great truths that make us the remnant people.

F. L.

Beyond Human Efforts

THE Spirit of the Lord is working away beyond our observation:

"It shall come to pass afterward, that I will pour out My Spirit upon all flesh. . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." Joel 2:28-32.

All the way along we have seen evidence that God's Spirit is at work upon hearts far beyond human effort.

Out among the Indians of early New England, in colonial days, David Brainerd found a man who had given his heart to God in the wilds. The Indian had never heard of a missionary. He said the Great Spirit had revealed Himself to him in the forest, and had changed his heart. He would go to the men in their drunken brawls and beg them to stop their evil ways, and let the Great Spirit put love in their hearts. When his friends refused his effort, he often went away into the forest alone, and prayed and wept, asking help for his people. God had surely spoken to his heart.

In the early days of missions the Moravians, in the wilderness of the Guianas, found a man who had been led step by step from heathenism to the light; so that the moment he heard from them the name of Jesus he recognized that this was the gospel the Lord had revealed to him.

God's Spirit is working upon heathen hearts. Away beyond us, God is preparing the way for a quick work when once we reach these waiting souls.

"You are the Sabbath mission," said an old African chief to one of our earlier workers. "We have been waiting for you as we wait for the summer rains."

In 1930, in the far borderland of British Guiana and Venezuela, our missionaries visited a remnant of Indians who long ago had had a teacher who taught many things of God by direct instruction of the Spirit. It was about 1902, they estimated, that Chief Owka must have begun his teaching. Missionary Cott wrote:

"Owka gave his people an accurate description

of creation, the fall of man, the plan of salvation, and the second appearing of Jesus.

"The Indians were taught that the seventh day is the Sabbath, and that Friday is the preparation day. They began to keep the Sabbath Friday evening.

"The old chief told the Indians that he would die and go down to the grave, but that when Jesus came, all who were faithful would be raised to life and be taken with Jesus to the heavenly city."

These things our brethren learned from Chief Promi, the old teacher's son, and from others. "It was with wonder, and with something akin to awe," said Elder Cott, "that I listened to the story they had to tell. Here are a people living beyond the bounds of civilization, almost entirely cut off from any civilizing influence, and yet they remember many things of the old chief's teaching which are Bible truths. He told them a Book would come to them with the truths of God, but that he would not live to see it."

Visiting these people of the regions beyond, our brethren said they were impressed that God is fulfilling the promise of Joel in pouring out His Spirit in remote regions beyond us. W. A. S.

If I Doubt God

BY LITA PETERSON-ROGERS

If I doubt God, how may I be
Full sure there is a plan for me,
And that I live not but a day,
Purposeless, and slip away
To sleep for an eternity?

To death's cold tomb there is no key,
All life is but a mystery,
I tread a strange and hopeless way,
If I doubt God!

I do not know I can be free
From sin's accursed infamy,
That I in weakness have a Stay,
Who will my trust in Him repay
With heaven's eternal ecstasy,
If I doubt God!

Looking Back Over 1938—Part 3

AND now having looked at 1938 from the standpoint of the great forces at work in the religious, the political, and the economic world, let us turn in closing to some general comments that bring us a little closer home to the personal feelings of everyday men and women.

Nothing was more significant in connection with Munich than the evident sense of relief revealed by the peoples of all countries when war was averted. Though it is certain that man's nature leads him often to warlike acts, the great majority of mankind today, no matter in which country they live, recoil from the thought of war.

Contrast in Feelings

We wonder whether sufficient note has been made of the contrast between the feelings of the public at large in 1938 and in 1914. Just before the World War finally broke, the majority of people in most countries were thrilled by the glamour and glory of war. They seemed to be possessed of some vague idea that by a few gallant strokes made in some very personal way on the field of battle, glory and honor would be won both for themselves and for their country, with peace and prosperity and enlargement following quickly after.

But the World War did something for men that had never been done before in history. It proved that the marvelous science of our unique times has changed war completely, and has made it such a devastatingly murderous affair that it takes in both soldiers and noncombatants, and so devours the wealth of a nation that chaos for both victor and vanquished is likely to follow the struggle. It is hardly possible for men today in their right senses to think that war holds much promise of gain or glory. All this is but another proof, if more proof were needed, to show how different our times are from all past times.

And this changed view of war helps to explain in part the failing of men's hearts for fear and for looking after those things that are coming on the earth.

Rise and Decline of Pacifism

Shortly after the World War a great wave of pacifistic sentiment set in, especially among preachers, many of whom declared that they would not take part in any war in the future, no matter for what cause it was fought. Various manifestos in behalf of pacifism were drawn up at different gatherings of the clergy. This vigorous denunciation of all war and a determination to take part in none, was reflected in other circles as well.

The year 1938 has witnessed a distinct change in sentiment, not that there is new enthusiasm for war on the part of the clergy and other leaders of thought, but simply that there is a feeling that some situations may be more intolerable even than war, and that perhaps the only way to deal with some conditions that arise is by war. This changed sentiment, we believe, is exceedingly sig-

nificant. It shows, first of all, how deeply the clergy and others feel over the distressing conditions that exist in various lands and the threat to world peace that is present in these conditions. It reveals also how the minds of presumably the most peaceful group, the ministers, are gradually being changed about to where they would be prepared to endorse war in the future.

The World War was rather generally endorsed by the clergy of each land involved in the struggle. It is not difficult to believe that when the great struggle comes, virtually every one, the clergy included, will be drawn intensely into the conflict. At least pacifism is losing its hold, and the feeling that war is inevitable, perhaps even the best way out of a situation, is fastening upon the minds of the great majority.

Collapse of the Idea of Progress

We have had occasion to refer in the past to the collapse of the idea that the world is gradually progressing toward a millennium that man will produce by his own efforts. The collapse of this idea has been most marked on the part of the clergy, but today the general public is beginning to sense that all the hopes that they have placed in education, science, and invention as means toward a better and more ideal world, have not proved of real value. Conditions are about as bad as they ever were, if not worse. Some one has said that civilized men in the early part of the twentieth century, looked upon science and invention and education as saviors that were to save the world from all the distresses of ignorance, poverty, and crime that had haunted men in all past generations.

And so long as this idea leavened the thinking of educated people, it was rather difficult for us to preach a doctrine that pointed men to salvation only through Christ, and a hope for a better world only through the second advent of Christ. But the calamities of the financial depression that has swept over the whole world, bringing poverty and distress in its wake, to say nothing of governmental insecurity and even revolt in some countries, have shattered the hopes of many in the nearness of a millennium. And when men bring to mind also the dread prospects of war, and the evidence of the viciousness that still resides in the human heart, the great majority of them are ready to agree with vigor that the world is not making progress. We meet an entirely different kind of thinking today, a kind of thinking that is receptive to our preaching. It is the very kind of thinking that we ought to expect to find in our day in view of what we believe to be coming upon the world.

It is hardly necessary to add that the collapse of the idea of progress, with the accompanying realization that the world is not even holding its own, but is slipping downward, is contributing very definitely to the feeling of fear and distress in the hearts of men. Everything in our world is shaping in such a manner as to give new force and

reality to the declaration of Christ concerning the attitude of men's minds in the last days, the failing of their hearts for fear and for looking after those things that are coming on the earth.

Not Far From Dark Ages

The past year, with its increasing plans for war, and with actual war in various places, the hatreds and persecutions that have also been displayed in all of their stark outline, ought to help us realize that we are really not very far removed from the Dark Ages. It has been well remarked that a generation ago our fathers looked forward to an age of enlightenment, but that we today look forward to a new Dark Age. It was quite the custom a few decades ago to think of class hatred and persecution and everything of that character, as belonging to a far-distant past, altogether removed from us and impossible of being revived. But we are not so sure today. On the contrary, there are many who are quite sure that human nature stands revealed now as being appallingly the same as that which displayed itself in the Dark Ages. The decline of liberty, the subservience of men to autocratic states, the disregard of the rights of the minorities, all these and many other related symptoms today reveal that mankind is but having a flare-up of an old malady which has afflicted it through all the long centuries, and which for a little while in the recent past we had held somewhat in check.

In other words, as we have already stated, the old order has come to an end, but the new order is but a revival of a much older order. That is the most ominous fact that reveals itself today. The brief interlude of peace and prosperity, of liberty and democracy, that so markedly sets off the nineteenth and the early part of the twentieth century from all past time, is apparently about ended. This is a rather sweeping statement to make, we realize, but it is made calmly in the light of all the facts available to us, and is substantiated by the statements of many eminent commentators on world affairs.

Speaking of commentators, it is very proper to observe that the men who are viewed as authorities on world affairs, whose spoken and written word is quoted everywhere, are with one accord doleful and pessimistic about the future. They see only blackness and gloom ahead. This is certainly a remarkable situation, an unparalleled one in the memory of men now living. We have come to a strange day, a day when every fact about us in the world fits into the very picture that we have forecast for the last days. We have come to a day when men of affairs, and commentators of all kinds, paint a picture that corresponds to what we have been portraying with the brush of prophecy.

We Look Into 1939

And now we look into 1939. What it holds for us we do not know, but we do know that it presents to us as Adventists the greatest challenge in our history, a challenge to be up and doing things for God that we never did before, a chal-

lenge to be sacrificing and giving of our means to a degree that we never have given before, a challenge to us to live holier lives than ever before. In short, a challenge to make ready for the soon appearing of our Lord, so that we may greet Him in peace, knowing that we have fulfilled the task that He gave us to do of warning a world that is bound for destruction.

F. D. N.

Thrift Still a Virtue

SOME time ago a government official commended the old-fashioned practice of personal thrift and economy. He said that too generally the present generation had been swept along into "an orgy of spending."

Christ taught the doctrine of thrift and economy when He said: "Gather up the fragments that remain, that nothing be lost."

It is no counsel to selfishness. The Lord would have us be careful and gather up the fragments, to save in the littles, in order that we may be able to help unselfishly in every good work.

In one lesson Christ pointed to methods of "the children of this world" that might well be an example even to "the children of light."

Riding by rail over one of the great railway systems, I noticed a sign set up alongside the right of way: "Save a pound of coal a mile." It was repeated now and then on posts, set up every fifty or sixty miles, perhaps, to catch the eye of engineer and fireman.

A pound of coal is not much to a great railway system; but I suppose some careful official had figured out how much would be saved in a year if every locomotive crew could save a pound of coal a mile.

In a newspaper feature department the other day—the daily "strange-as-it-seems" sketch, by John Hix—the artist reproduced a notice board used over the works of the great Boulder Dam: "Please turn off all lights not actually in use." The artist added: "This sign is posted throughout Boulder Dam—largest electric power plant in the world."

"The children of this world" sometimes teach us lessons in economy.

Seventh-day Adventists have the greatest urge of all people to be thrifty and economical:

"Let him labor, working with his hands the thing which is good, that he may have to give." Eph. 4:28.

No people ever had such a call to give. And no people give for the cause of Christ as the Adventists give. For years the reports for all denominations have shown this. It is a joy to our people to give to this cause. The Lord would not have His children live in a slovenly or unhealthful and kill-joy way to save expenditure; but He does teach us to gather up the fragments—of time, and resources—that nothing be lost, to live healthfully but plainly, saving, each one according to the judgment and gifts given him of God—"that he may have to give." Let us not get anywhere near the edges of this "orgy of spending" that we see all about in the world.

W. A. S.

THE BIBLE STUDENT

Spiritual Signs for This Generation

Uprooted Mentalities

PRESENT-DAY thinking is a difficult subject to discuss; yet it is the root cause of present-day troubles. Modern thinking is drowning in an ocean of theories and so-called facts. There is no unity of thought, no center around which the soul of man gathers, no definite direction or purpose. Our mechanistic philosophy of man and this universe is all at sea—floating hither and yon like uprooted trees in stream or ocean. As nomadic tribes, like the Laplanders in Northern Europe or the Mesais in Africa, often through some unknown urge drift from place to place, so the mind of mankind today seems to be on trek.

The present world unrest, concerning which we hear so much, is really the outgrowth of this changeable mentality that has lost its hold and anchor. Indeed, a large share of the thinking of our times is not only, unfortunately, vague and vacillating, it is positively corrupt and corrupting. Instead of clinging to the old fixed standards of right and wrong, the moral conceptions of multitudes today are adrift. While much of this thinking claims to be scientific and even cultured, and while it often ridicules the Bible ideas of sin as mere superstition, it is really itself vulgar and crude, no matter in how beautiful language its depraved teachings are attired.

The Quest After God

There is today an alarming spiritual declension. Modern comforts and secular pursuits somehow have caused many to become indifferent to religion. This is well stated in a homely rhyme by Walter Prichard Eaton, of the New York *Herald Tribune*:

"When grandma and grandpa had a guest overnight,
They gave him at ten o'clock a kerosene light;
Then the poor victim, shivering, repaired
To an icy spare room that never was aired;
Goose flesh all over as he washed in a bowl;
Very brief commune with God about his soul—
Then he dove hastily into the bed,
And reached for the solace on the stand by its head;
There he found always the excellent books
Of Talmage, Martineau, Beecher, and Brooks!

"Grandma, grandpa, my great-aunts are dead,
But still stands the table by the guest-room bed;
Steam heat, electric light, flowers, and fresh air
Make the job of going up not so hard to bear;
Hot bath, shower bath, needle bath, and spray
Give you such comfort that you don't need to pray;
Sink on the box springs and reach for a book;
Don't you want that one? Have another look;
Culture our watchword, and this is what it means—
Einstein, Eddington, Millikan, and Jeans!"

There is more truth than some may think in the above lines. The comfort, convenience, and abundance of our day lead many to forget God or to feel less clearly their need of His help.

But while there is with some a strange indifference to religion and even to attacks on the Bible, there is with others a deep recognition of the fact

that mankind cannot get on without God. This is well expressed in the poem "Night," by James Oppenheim. Here a man of religion converses with a scientist and poet in part as follows:

"Man of song and man of science,
Truly you are as people on the outside of a house,
And one of you sees only that it is made of stone, and its
 windows of glass, and that fire burns on the hearth,
And the other of you sees that the house is beautiful and
 very human.
But I have gone inside the house,
And I live with the host in that house.
And I have broken bread with him and drunk his wine
And seen the transfiguration that love and awe make in
 the brain.
For that house is the world, and the Lord is my host and
 my Father."

Continuing the conversation, the religious man says:

"Enough? I see what is enough!
Machinery is enough for a scientist,
And beauty is enough for a poet;
But in the heart of men and women, and in the thirsty
 hearts of little children,
There is a hunger, and there is an unappeasable longing,
For a Father and for the love of a Father, . . .
For the root of a soul is mystery,
And the night is mystery,
And in that mystery men and women open inward into
 eternity,
And know love, the Lord."

In many places now we find a definite "return to religion." In fact, a recent misleading volume by that name was the best seller of religious books a year ago. Yet there is today a real longing for spiritual truths.

In the modern, confused quest after God one of the great problems discussed is the "seat of authority in religion." There are three claimants to this position—the Bible, the church, and reason. For centuries Catholicism has claimed that the church was the seat of authority, greater than science and clearer than the inspired word of God; but of late years, reason—that is, our thinking in science, in philosophy—has come to be regarded by millions as the true seat of authority. Thus J. H. Morrison, one of the outstanding Christian scholars of England, says:

"There is a widespread idea, deep rooted in the modern mind, that the science of today is the absolute and final truth."

This conception of science as absolute truth is, however, not held by the leading and true scientists. Even Darwin wrote:

"All our knowledge of this planet is something like an old hen's knowledge of a forty-acre field, in one corner of which she happens to be scratching."

Again, the great writer on astronomy, Jeans, informs us that with the most powerful telescope we can see "only a tiny fraction of space, so small that it may bear the same relation to the whole of space as the Isle of Wight does to the surface of the earth."—"Christian Faith and the Science of Today."

Failure of Human Reasoning

As the seat of authority in religion, science really cannot be considered at all. The only perfect revelation of truth is the Bible, the word of God. Nevertheless, for many decades now, mod-

ern skepticism has endeavored to give to human reason the authority to decide on questions of truth and error or right and wrong. This has only brought in great uncertainty and confusion. It is impossible for the human mind unaided by inspiration to arrive at definite conclusions concerning God and man. Without a divine standard or revelation we are hopelessly lost, as is evidenced by the confused state of mind today.

Another cause of the present uprooted mentalities is the skeptical, negative trend of teaching and thinking of our times. This mentality of doubt, undermining and breaking instead of building, is perhaps the greatest cause of the present downfall of morals and faith. The thinking of mankind today is split up into many sections or apartments. Only those who believe in the Bible have a unified thinking. The divine revelation sums up and places all thinking in relation to other thinking and a definite system. More and more, thinkers of our day are coming to see that if we would have safe thinking, we must have unified thinking. Thus Doctor Black writes:

"Seeing things together as parts of unified totality is necessary if we are to escape the confusion and discord of contemporary civilization. More than ever before there is need of synoptic vision—to see life whole, transcending the piecemeal character of merely partial views and attitudes. On all sides we are met by a babel of conflicting voices: physics tells us of the world in terms of matter and motion; biology speaks of cells, gemmules, and the 'inner urge' that makes for life and behavior; psychology uses the language of 'drives,' 'capacities,' and 'conditioned reflexes;' this group of economists hails one doctrine as the salvation of society; another group sees in it society's downfall; sociology, political science, anthropology, and other social sciences likewise speak a jargon peculiar to themselves—until one hardly knows which way to turn, and finds it difficult to make order out of the chaos of conflicting opinions."—*The Pendulum Swings Back*, p. 7.

True it is, as stated by the same author, "that the mania for facts alone has made more and more difficult the problem of eliciting from these scattered bits of theory a unified outlook upon the whole."—*Id.*, p. 14.

Corrosive Thinking

But it is not merely the confusion of thought today that destroys. Certain forms of corrosive thinking are doing untold harm. Some of these schools of thought are positively immoral. There is, for instance, the so-called "behaviorism" which practically teaches that everything is right and which leads men to follow their own instincts, no matter how depraved they are. But one of the worst of these destructive kinds of thinking is Freudism, often called psychoanalysis. Concerning this one writer says:

"Sigmund Freud turns psychology upside down. He studies not what the mind knows about itself, but what it does not know, or, at least, does not know that it knows. He is concerned not with states of the conscious self, but with the unconscious. For him the normal is not the key to the abnormal; rather the abnormal is the key to the normal. The immediate subject matter of his science of psychoanalysis is not human nature, but the uglier side of human nature."

An outstanding exponent of Freud's philosophy tells us:

"The unconscious mind is the reservoir which receives all the accumulations and experiences and impressions of the

personality. . . . It is that region of the mind where are deposited and have been since birth every sight and sound that we have perceived, and every feeling that we have had; in fact, everything that has happened to us, however trivial."—*"Psychoanalysis, the Key to Human Behavior," William J. Fielding.*

Some psychoanalysts, however, maintain that the unconscious remembers everything, not only in our lives, but in the lives of our ancestors back to Adam, and even, as they claim, away back to the apes and other animals from which they think we descended. The thinking, however, that seems especially prominent in the "unconscious" mind is the sex urge. Somehow, this thinking has been made prominent above everything else by Freud and his followers. A writer in the *Atlantic Monthly* states:

"The forms this obsession has taken in literature . . . constitute nearly all the 'new' fiction, poetry, and drama that has been written in the last five years. . . . This imaginative literature of twisted subconsciousness has engaged a large majority of the finer minds among the young writers."

Thus Freud and his followers are to a very large extent responsible for the corrupt sex mentality of our day. As an instance of what this results in we read that—

"A man named Hans Bluher, a teacher in the Gymnasium [high school] of Steglitz in Germany, taught that the worst form of unnatural vice as practiced by the pagans of ancient Greece, should be restored under Christian civilization, and he actually put his theory into practice among his own scholars, until the nefarious practice was discovered and stopped by the authorities."—*Preuss, in Fortnightly Review, St. Louis, Aug. 15, 1922.*

Concerning the pagans in the Roman Empire, Paul wrote that they "became vain in their imaginations, and their foolish heart was darkened." He says further that because "they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Rom. 1:21, 28. It is the mentality of an age that fixes the faith of that time. We read of man before the flood, that "every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

At the first advent the high priest stirred up the mob mind of the Jews to crucify the Saviour. Through the mind, too, in our day will the evil one destroy mankind. Notice these words, "The advantage he [Satan] takes of the science of the human mind, is tremendous."

"The sciences of phrenology, psychology, and mesmerism, are the channel through which he comes more directly to this generation. . . . Satan has come unperceived through these sciences, and has poisoned the minds of thousands."—*"Testimonies," Vol. I, p. 290.*

It is not difficult to see the fulfillment of these words in the present state of mind. The unrest, the dread of the future, the mob mind, and the war psychosis of our day, are outstanding signs of what is at hand.

L. H. CHRISTIAN.

LOVE is unsuspecting, ever placing the most favorable construction upon the motives and acts of others. Love will never needlessly expose the faults of others. It does not listen eagerly to unfavorable reports, but rather seeks to bring to mind some good qualities of the one defamed. —*"Testimonies," Vol. V, p. 169.*

GENERAL ARTICLES

A Test of Fellowship

By G. A. ROBERTS

WHEN one searches into the subject of tithe paying till its sacred significance becomes clear, the following questions nearly always arise: Should not a failure to pay tithe be dealt with by the church on the same basis as Sabbathbreaking? Should not the hand of fellowship be withdrawn from a member who does not pay tithe? Should not tithe paying, in fact, be made a test of fellowship? These are questions which are worthy of careful consideration, for to answer them as some do by emphatically saying that tithing is *not* a test, and giving no explanation, contributes in all too many cases to delinquencies in this matter. There are those who seem to feel that if tithing or any other duty is not a test of church fellowship, it is not important, and therefore may be lightly esteemed.

In studying this matter it will be well first to give consideration to the two definite spheres of true church membership,—membership in the visible church on earth, and membership in the invisible church above.

The Church on Earth

To the church on earth, composed of human beings, has been committed the responsibility of keeping its membership clean and pure, so far as human judgment, divinely enlightened, can do so. But the decisions of the church on earth in dealing with unfaithful members, are restricted to the outward acts and avowed beliefs of the members, which are wholly in the sphere of man's vision and discernment. And this is so because "man looketh on the outward appearance" only and is not able to discern or determine the thoughts and intents of the heart. Thus there may be on the church clerk's book the names of some who, because of an outward compliance with the regulations of the church and its requirements, though they are utterly unworthy in heart, are considered by the church on earth as members in good and regular standing.

The above-mentioned principle governing church membership has to do with practically every privilege and responsibility of a church member's life, but to deal with the outward acts is as far as the church can rightly go in the matter of discipline. There is another and added phase of church membership, however, which is of greater significance, of deeper import, and of more certain judgment than that of the restricted sphere of the church on earth, a field or sphere which is controlled by the Divine alone and into which no mistakes enter. God's judgment is true, and it permits no cherished sin in the church, whether manifested in outward acts or confined to the thoughts and intents of the heart.

"The harvest is the end of the world; and the reapers are the angels." In distinguishing between the tares and the wheat for their separation at the end of the world, the matter is determined by sinless beings only. In the meantime, however, Heaven sanctions the actions of the church on earth as she discerns and casts out those who fully and openly and outwardly display their evil to all, but restricts the church's dealing with those who do not by outward appearance and pernicious fruitage display their true character.

Man's Reckoning

Men count church membership by the number of names permitted by the church to remain on its books; but man's reckoning is not divine, and the names of persons are retained on the church books on earth who are not in the sight of God members of the body of Christ, the church above. Note the following:

"Among church members 'in good and regular standing,' there are, alas! many Achan's. Many a man comes stately to church, and sits at the table of the Lord, while among his possessions are hidden unlawful gains, the things that God has cursed. For a goodly Babylonish garment, multitudes sacrifice the approval of conscience and their hope of heaven."—"*Patriarchs and Prophets*," p. 497.

The Divine One counts the earthly membership of the body of Christ "not by the high profession she makes, not by the names enrolled on her books, but by what she is actually doing for the Master, by the *number* of her persevering, faithful workers."—"*Gospel Workers*," p. 200.

It being true that God reckons the "real character of the church" by the "number of her . . . faithful workers," surely none who are unfaithful in supporting the work of God with tithe and offerings are counted by God among that "number" or as members of the church. God says that all such have robbed Him. Mal. 3:8, 9. Jesus has said that "he that . . . climbeth up some other way, . . . is a . . . robber," as, of course, all are who think to enter heaven while robbing God in the matter of tithe. *God Himself disfellowshipped Achan.*

"God hates hypocrisy and falsehood. Ananias and Sapphira practiced fraud in their dealing with God; they lied to the Holy Spirit, and their sin was visited with swift and terrible judgment."—"*Acts of the Apostles*," p. 72. *God likewise disfellowshipped them.*

A Warning to the Church

"Infinite Wisdom saw that this signal manifestation of the wrath of God was necessary to guard the young church from becoming demoralized. Their numbers were rapidly increasing. The church would have been endangered if, in the rapid increase of converts, men and women had been

added who, while professing to serve God, were worshiping mammon. This judgment testified that men cannot deceive God, that He detects the hidden sin of the heart, and that He will not be mocked. It was designed as a warning to the church, to lead them to avoid pretense and hypocrisy, and to beware of robbing God.

"Not to the early church only, but to all future generations, this example of God's hatred of covetousness, fraud, and hypocrisy, was given as a danger signal. It was covetousness that Ananias and Sapphira had first cherished. The desire to retain for themselves a part of that which they had promised to the Lord, led them into fraud and hypocrisy.

"God has made the proclamation of the gospel dependent upon the labors and the gifts of His people. Voluntary offerings and the tithe constitute the revenue of the Lord's work. Of the means entrusted to man, God claims a certain portion—the tenth. He leaves all free to say whether or not they will give more than this. But when the heart is stirred by the influence of the Holy Spirit, and a vow is made to give a certain amount, the one who vows has no longer any right to the consecrated portion. Promises of this kind made to men would be looked upon as binding; are those not more binding than that are made to God? Are promises tried in the court of conscience less binding than written agreements of men?"—*Id.*, pp. 73, 74.

Thus while God has committed to the church on earth the responsibility of disciplining its members on matters of outward action, He has reserved wholly to Himself the prerogative of decision on church membership in the matter of "all the tithe," and every obligation that is strictly within the realm of the thoughts and intents of the heart.

We make bold to say that, in our humble opinion, God does indeed make the tithe a very definite test of fellowship in the body of Christ, and that every discrepancy is discerned, and only those

who are always true in the sight of God will be accepted or finally retained by Him as members. Because the church on earth does not make the tithe a test of fellowship, some have thought that this matter is not of as great importance as some of the other requirements of the church; whereas it is of such vital importance and must be so accurately and precisely handled that God has taken the matter wholly into His own hands.

The question may again be asked, If tithing is a test of fellowship by the church in heaven, why should it not be a test of fellowship by the church on earth? And we would answer: For the same reason that cherished, impure thoughts are not a test of fellowship in the church on earth, but they are decidedly a test of fellowship for entrance into the church above. Also for the same reason that the holding of a grudge is not a test of fellowship for the church on earth, but it is decidedly a test of fellowship for the church above; and for the same reason that any other sin of the heart, mind, or hand, which is not and may not accurately and definitely be known by the church on earth, is not a test of fellowship here, but is decidedly a test of fellowship over there.

One is dealing wholly with God in this matter. But it has very definitely to do with his connection with the body of Christ. Let none think, therefore, that because the church on earth does not discipline on this point, he can, in the sight of God, still be a true member of the body of Christ if he is willfully unfaithful in paying his tithe.

The Blessedness of Being a Peacemaker

By LOUIS HALSWICK

ONLY a few weeks ago the world barely escaped being plunged over the precipice into another horrible war. Since then, many have come to appreciate the great work of peacemakers.

We have been told that, as a result of peace efforts in the industrial world, both sides have come to see that it is better to get the contending parties together and arbitrate matters.

We have also heard about attorneys who boast of their reputation and success in getting their clients to settle their differences out of court. All this is certainly very commendable.

If men of the world take such pride in making and keeping peace among contending parties, how much more ought the children of God to labor hard to promote peace. "Blessed are the peacemakers: for they shall be called the children of God." Matt. 5:9.

Peacemakers are needed in the home, in the church, and in the community. "Peacemakers," wrote John Wesley, "in its liberal meaning imply those lovers of God and man who utterly detest and abhor all strife and debate, all variance and contention; and accordingly labor with all their might, either to prevent this fire of hell from being kindled, or, when it is kindled, from breaking out, or when it is broken out, from spreading any farther. They endeavor to calm the stormy spirits

of men, and quiet their turbulent passions, to soften the minds of contending parties, and, if possible, to reconcile them to each other. They use all innocent arts, and employ all their strength, all the talents which God has given them, as well to preserve peace where it is, as to restore it where it is not. It is the joy of their hearts to promote, to confirm, to increase mutual good will among men, but more especially among the children of God."

"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

Blessed are the members who are peacemakers in the home and in the church at this time. Surely it is now time, as never before, to forgive and forget difficulties between church members, and to unite and finish the work of God.

"SMALL kindnesses, small courtesies, small considerations habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments."

NEWS AND COMMENT

WORLD ARMS BILL IN 1938.—According to a dispatch appearing in the *New York Times*, January 11, the League of Nations Armament Year Book records the fact that in the past year the world's military expenditures amounted to about sixteen billion dollars. The seven great powers—the United States, Great Britain, Germany, France, Italy, Japan, Soviet Russia—accounted for 79 per cent of the total.

SCIENTISTS BEWILDERED.—Seven thousand scientists gathered at Richmond, Virginia, during the Christmas-New Year holidays, and presented 1,800 papers on a wide range of subjects. There is one thing about which they appeared bewildered, and that is the evil use that is being made of the materials they have provided. The suggestion has been made that scientists set up a "Supreme Court of Wisdom" to guide mankind. The leading scientists of both England and America are beginning to realize that something beyond the realm of science is needed to save the world from destruction. Again we are made to realize that "the way of man is not in himself: it is not in man that walketh to direct his steps."

RECONCILIATION A NEW SLOGAN.—The *United States News*, edited by David Lawrence, published New Year's week a complete issue under the subject of Reconciliation. Articles from Senators, Representatives, Government leaders, and men prominent in commercial, labor, and religious circles, commented on the dangerous trends of the day and deplored the fact that within the nation there are so many factions and sects. They appealed to all to quickly compose their differences in the spirit of tolerance. Religion and moral power were held up as guideposts toward a settlement of the world's troubles. What a need, and what an opportunity there is for us today to preach the message, "Be ye reconciled to God."

LOOSELEAF GEOGRAPHIES WANTED.—National boundaries have been changing with such rapidity that teachers of geography are having difficulty to find textbooks which are up to date. Geographies had to be rewritten after the World War. The ones prepared at that time cannot be used today, even though men had hoped to stabilize the boundaries of Europe as a result of that war. But for what was the blood of millions shed? The change is still going on, and there can be no stability so far as Europe is concerned, for the prophet declared of the nations resident there, "They shall not cleave one to another." The call for looseleaf geographies, though not made with serious intent, does emphasize the fact of an unsettled and insecure world. Should we not pray the more earnestly, "Thy kingdom come. Thy will be done in earth, as it is in heaven"?

PERSONAL POLITICS.—Prime Minister Chamberlain of England, pursuing his policy of ap-

peasement, arrived in Italy, January 11, to meet a diplomatic appointment with Signor Mussolini. This makes the fifth visit Mr. Chamberlain has made to the heads of Europe in four months. His is a record-making effort in the history of personal politics. The moment is so desperate and the need of finding a world-saving formula so urgent that the Prime Minister has thrown to the winds former precedent and as the head of a mighty state has condescended to this new strategy. Personalities are a powerful influence in the world. Strong men with a benevolent spirit can do much good, but the human spirit is frail, and sooner or later it reaches the limit of its effort. What the world needs is a personality endowed with power to solve the world's problem. For such a personality the world is praying today. Following the World War some thought that they saw such a one in the person of President Wilson. We now know how utterly a good man can fail. Will the great men of today be able to do much better? Surely it is time we cried out to the greatest Personality the world has ever known, "Come, Lord, come quickly and save us."

WESTWARD HO!—Western China, remote, inaccessible, and primitive, is taking on great activity. The undeclared war has uprooted millions from their Eastern homes and has driven great masses of the population to seek refuge beyond the western foothills. Officials, merchants, scholars, students, the rich, the poor, the cultured, and the illiterate have been transplanted to a vast and undeveloped hinterland capable of sustaining a mighty nation in itself. These refugees are not sitting down in idleness. New schools and factories are being established. New roads are being built. New frontiers are being opened—north to the Russian border, west to the Tibetan border, and south to the Burma border. Peoples long asleep to modern life are being awakened by the widespread propaganda. What does this mean for the spread of the everlasting gospel? It means new and precious opportunities. It means a speedy work in a part of China which, as one has said, "would not have seen such progress in a hundred years but for this war." Truly God overrules in an evil hour for the onward march of His truth.

THE LIMA DECLARATION.—Much has been written concerning the Declaration of Continental Solidarity signed on the eve of Christmas by twenty-one American republics. Of the 110 projects voted by the Pan-American Conference, held at Lima, Peru, the latter part of December, this is by far the greatest. It has been called "a signal contribution to the course of history." We find as the days pass by, that the declaration is adding one more root of bitterness to a world cutting itself up into self-contained sections, each entering into a vast program of armament in order to defend their special interests. Thus the spirit of jealousy and hate is being increased, and rumors of future wars become more widespread. "We looked for peace, but no good came; and for a time of health, and behold trouble!"

F. L.

IN MISSION LANDS

Conversion of a Burma Official

By J. O. WILSON

A FEW months ago a very sick man was brought to our Brightlands Nursing Home, Maymyo, Burma. He came surrounded by many servants and attendants, and accompanied by officials and dignitaries of the Shan States and British governments. He was the chief of one of the principal Shan States, not only king to his own people, but also a man of no mean standing in government circles. The governor of Burma inquired frequently regarding his condition while he was with us.

But the *sawbwagyi* (great chief) was very ill. He had asthma, bad heart and liver, and other complications.

Within half an hour after his arrival at the Nursing Home the *sawbwagyi* had promised Sister Tarleton, our matron in charge of the home, that he would give up smoking and drinking. She had appealed to him to do this for the sake of his life. He surrendered the strong cigar which he had in his mouth at the time, and never again touched these things. And while this courageous response did not result in the saving of this present life, it seems very evident from what follows that it did prepare his mind to grasp spiritual things to the saving of his life for eternity. This is the story as Sister Tarleton told it to me:

Studying God's Promises

"Morning by morning the other nurses and I would gather round the *sawbwagyi's* bed to speak a few cheery words of encouragement to him and to invite him to share God's precious promises with us. We would take our little box of promises and each take out a card (with a verse of Scripture on it); then I would say, 'Now, Sawbwagyi, you take one.' After the verses were read, I would pray a brief and simple prayer for him.

"He came to enjoy this morning worship, and we found that he was fairly well acquainted with the Scriptures. He would sometimes call for some particular psalm to be read.

"One day he confessed to me that when he came back from England, where he was sent for his education, he was a Christian at heart. But he found such opposition from his people on his return that he buried his convictions and outwardly followed the practices of Buddhism. When he married, a Buddhist wife, of course, he threw his Bible into the river. And the poor *sawbwagyi* looked up at me with an earnest appeal in his eyes and said, 'Do you think God will forgive me for that?' I assured him that God freely forgives all of our sins, if we are sorry and confess to Him. 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

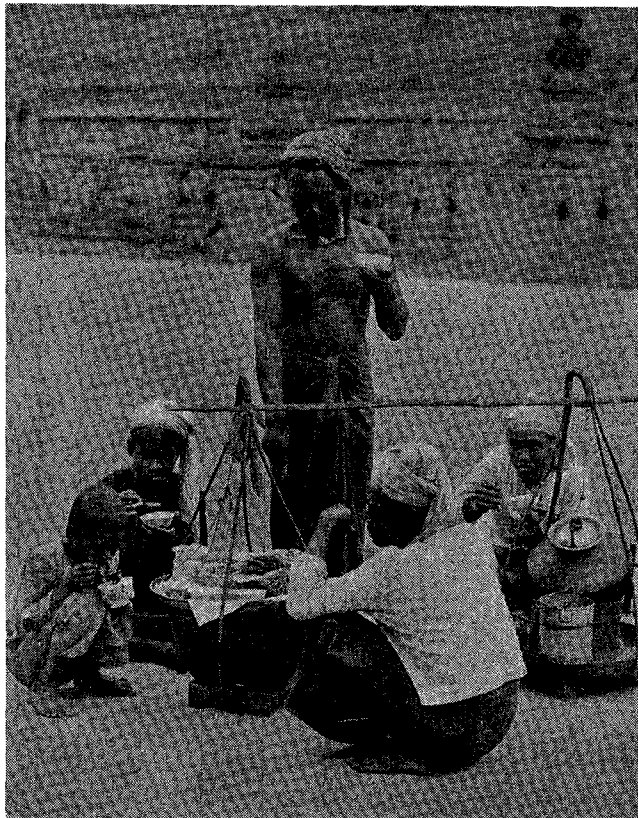
"He continued to ask for Scripture reading and prayer day by day, but often repeated his question, 'Will God forgive? Can He forgive me for so wasting my life?' I cited to him the story of the thief on the cross, and that seemed to bring him some encouragement.

"One day when we were drawing out cards from our little promise box, he drew this verse: 'I will heal their backsliding, I will love them freely.' Hosea 14:4. His eyes filled with tears as he grasped the reality of this wonderful promise.

"His relatives and attendants, particularly one old aunt, were very anxious that the *sawbwagyi* receive frequent visits from the Buddhist priests during his illness. He told me that he did not want them to come, but that if it would please his relatives, they might be permitted to come, as they could do him neither good nor harm.

Dismissing the Priests

"The last Sabbath that he was alive he sent word to the old aunt that he did not want to see the priests any more. This horrified the poor old lady and the other relatives, but his word was law. The solicitous old aunt only became the more noisy in her monotonous chanting of Buddhist prayers for the dying chief.



Burmese Traveling Restaurant



Two Shan Girls in Gala Attire

"At three o'clock in the morning I was trying to get a little rest, as I had been awake for forty-eight hours continuously. But the *sawbwagyi* asked for me, and I was called at once. Entering his room, I found it filled with people,—his prime minister and other officials of his state, including Mr. —, an English gentleman, his political counselor, the old aunt, and other relatives. His people, from officials on down, stood in fear and awe, *shee-ko-ing* (putting the hands together in front of the face, as in worship) their dying king. Taking his hand, I said, 'Yes, Sawbwagyi, what is it?' Opening his eyes and looking up at me, he gasped, 'Please pray, sister.'

"For just an instant this constituted a severe trial to me. Heretofore I had prayed with him alone, or with my associate Christian nurses. But here was a room full of heathen people. But closing my eyes and trusting God for grace, I poured out my heart to God and presented to the great King of kings this earthly chief. The other nurses wept. 'All seemed greatly impressed. Only the old aunt seemed to resent what was being done. Mr. —, and even these heathen officials, joined in a hearty amen at the close of the prayer. Then the nurses and Mr. — repeated with me the Lord's prayer, and the dear old *sawbwagyi*, as best he could with his parched and dying tongue, joined with us.

"After the prayer I asked the *sawbwagyi* if he believed in Jesus as his own personal Saviour. I wanted to make sure that he was not holding the viewpoint that is sometimes held in the East by those who come to have some respect for Christianity, that is, that this is *one* way, but there are

other ways to salvation that are equally good. In reply to my question he gasped between breaths, 'Yes—Jesus—Jesus—my—personal—Saviour.'

"He then called each one and bade them good-by. He spoke parting messages to his relatives in their own Shan language. He asked his officials to take good care of the state. He said to Mr. —, who would be regent in the state until the government should appoint his successor, 'Don't be too hard on them [his people]. Remember they are only poor, ignorant Shans.' He told him also that he had left a little message with 'Sister Tarleton' for him (which was, 'Tell Mr. — that I die a Christian').

"I confess that when he took my hand and said good-by, and thanked me again and again for all the kindness shown him, I was pretty much broken up. I said, 'We'll meet again, Sawbwagyi. In a little while Jesus will come for His people.' In response to this he smiled and said, 'Then it's not good-by, but just au revoir.'"

So passed a son of beautiful Shanland, after having been in the Nursing Home for two and one-half months. We thank God for this institution, and for these God-fearing nurses. But we have scarcely begun to touch these borderland tribes—the Shans, the Chins, the Kachins, the Taungthus, the Padaungs, and others—in the hills and valleys of Northern Burma.

Do you wonder, dear friends, that my heart is greatly burdened for these people? How long, O Lord, must these poor benighted people wait for the light?

Southern European Division Echoes

By W. R. BEACH

DURING the past quarter, six missionaries in the employ of the Southern European Division have passed through Marseille going to and returning from overseas fields of labor. October 29, Miss A. Lind arrived on the steamship "General Metzinger" from Ethiopia, en route to Sweden, where she will spend her furlough. Miss Lind has been connected with our hospital in Addis Ababa as nurse. November 3, Balle Neilsen sailed on the steamship "Bernardin de St. Pierre," returning to Ethiopia as secretary-treasurer of the mission. And the steamship "Banfora," arriving in Marseille November 4, brought home on furlough two missionary families from the Cameroons: Mr. and Mrs. Z. Yérétzian and their two children, and Mr. and Mrs. A. M. Sallée. Brother and Sister Yérétzian will return to their field about May 1, while Brother and Sister Sallée, after eight years of faithful service, are returning permanently to France. The French Equatorial African field is being deprived of a valiant missionary couple, but Sister Sallée's health is such that another term of service cannot be considered for them. Brother and Sister Sallée are making their home in Montpellier, France, where, we trust, they will be able, after a little time of rest, to be of help to the surrounding groups and churches.

After receiving through the years men and means from the American home base, today South-

ern Europe is happy to be able to begin at least partial repayment of debt. Two of our promising workers have been called during the past months to connect with the General Conference Bureau of Home Missions for work among French and Rumanian speaking populations of America. André Lecoultre, formerly an evangelist in Belgium, has been placed in charge of the French work in Montreal, and J. Florea, of Rumania, is to work for the Rumanians in and about Chicago. These two young men, as well as Mrs. Ruth Lecoultre (née Olson), and Mrs. Florea, were trained for service in our French and Rumanian training schools, respectively. As they leave us for the fair shores of America, we wish to assure them that their labors will be followed with deep interest by their many friends in their homeland.

At the Lausanne winter council, considerable attention was given to the necessity of maintaining the unity of the advent movement as it reaches out into all countries with the last message. At no time in the history of humanity has there been so great a need of harmony and confidence among God's professed people as in this closing momentous hour. In the midst of rising tides of racialism and nationalism, it is necessary for us to press together as at no time hitherto. There is danger that we disregard the need of world unity, and divide up into national segments. This would certainly not be in the order of Heaven, and with a view to avoiding such tendency, a suitable statement on the unity of the advent movement was spread upon the minutes of the council to serve as a policy for the division conference in the future. This statement, which really is a definite program of action, will be communicated to the fields, and we feel certain that as the principles it contains are accepted and the program it provides is worked out, the work of God in our various countries will be knit together in still closer bonds of faith, and Christ's prayer for the unity of His church will never cease to be a reality with His remnant people.

In opening the winter council, A. V. Olson made the following statement as a summary of what God has done for His people in Southern Europe during the last ten years:

"The end of 1938 will make the close of the first ten-year period in the history of the Southern European Division. As we look back over these ten years, we cannot help but exclaim: 'Behold what God hath wrought!' The membership, which at the beginning of 1929 stood at 14,750, has now passed 31,000, with more than 42,000 in our Sabbath schools. During these ten years, the work has been opened up in the Seychelles Islands, Réunion, Madeira, the Azores, the Cape Verde Islands, Saint Thomas, Sardinia, and Corsica. In Madagascar and Cameroons, where the work had just been started ten years ago, a strong work has been built up. In every field, both at home and out in the missions, encouraging progress has been made. More than 200 chapels have been built, headquarters buildings and institutions have been erected, and out in the mission fields a number of mission homes and other buildings have been provided. For all this we give glory to God. We do

have reason to be happy and of good courage."

The report to the winter council for Italy was presented by L. Beer, superintendent of the Italian Mission. After bringing the greetings of our people in Italy, as expressed in Hebrews 13:24, Elder Beer gave us a message of victory through difficulties. Italy is a land of contrasts: light and darkness, knowledge and ignorance. The message encounters much superstition among the millions of this land, but God nevertheless has done a great work. We now have 845 members in Italy. More than one hundred will have been baptized in 1938. However, there are still twenty-one provinces in the country in which we do not yet have a single member. An item of encouragement was the small beginning that has now been made on the island of Sardinia.

D. Florea, president of the Rumanian Union, introduced his report to the council by reading Romans 8:28, 31-34. According to the speaker, this scripture depicts very correctly the faith and confidence of our Rumanian believers in the face of their present difficulties. In fact, this spirit has characterized them since the very beginning of the advent movement back in the days of M. B. Czechowski and D. T. Bourdeau. God has worked mightily for His people in Rumania and will continue to do so. Today the advent movement is an astonishment to Rumanian officials, in that it has united in a like faith the many nationalities composing modern Rumania. True, the success of God's work also has stirred up a decided opposition on the part of the state church; but our Rumanian brethren, certain of the final triumph, are ready to suffer, if necessary, in fulfilling their duty to God and men. The seed may be sown with tears and suffering, but the harvest will come with joy and rejoicing.

Truly a great door of opportunity has been opened to the truth in Yugoslavia. In his report to the council, J. Bauer, president of the Yugoslavian Union, fittingly pointed this out in connection with Revelation 3:8. The speaker mentioned that at certain times government regulations have been promulgated which had a tendency to close that door, but the history of the advent movement in Yugoslavia shows that no man can shut it.

Today the prayer of the Adventist pioneers in Yugoslavia, "Give us Yugoslavia, or we die," is being answered remarkably well. The present strength of our forces was evident at the Missionary Volunteer Congress held last summer in Belgrade. The attendance was about 900; in fact, the large new hall was full to overflowing. The membership of our churches in Yugoslavia stands at 3,706. In the building up of this membership, the work of a faithful colporteur force has played a heroic role. Elder Bauer gave fitting examples of this, and closed his report by mentioning Yugoslavia's two urgent needs: first, an adequate school plant; and second, a group of young workers to take the place of older men whose health is failing. If these needs could be supplied, we should be able to move out into such provinces as Macedonia, Dalmatia, Bosnia, where St. Paul pioneered the gospel work and where but little has been done as yet by the advent movement.

The Lima Training School

By C. H. BAKER

THE radio has been for some time a valuable asset to the preacher in the United States. It has been taken for granted, possibly, that such is the case in all other countries. This is not true, and particularly is it not true in Peru. It will be a surprise to many, no doubt, to know that the first broadcast of any kind made by our organization in Peru was recently given from the Lima Training School chapel. A chorus of fifty voices presented the sacred cantata, "Pillar of Fire," over the air through the courtesy of one of the local broadcasting stations.

Very favorable comments have come in to us subsequent to the rendition of this selection of sacred history through song. We sincerely hope that this program will enable us to make further contacts through the radio with gospel songs, and that we shall see souls saved as a result.

The accompanying photograph shows the chorus with Mrs. C. H. Baker at the piano.

An Indian Camp Meeting in Bolivia

By G. F. RUF

IT was my privilege to spend a few weeks in the Bolivian Mission, and to attend several general meetings in that field. It was a pleasure to meet with the brethren and be associated with the workers, some of whom were formerly in the Lake Titicaca Mission.

We have become so accustomed to being with our Indian people and speaking to them, holding up high Christian standards before them, and expecting them to come up to these in every respect, that we are inclined to lose sight of the miracles of grace effected in their lives. We take it almost for granted that they should do as we do, and are inclined to forget that they have come from dark paganism and from practices, vices, and supersti-

tions from which our forefathers were freed centuries ago.

While visiting in Rosario, I had the misfortune to become ill with the grippe, and so did not come into as close contact with the brethren here as I should have liked to. Brother and Sister Miguel Isidro, both graduate nurses, are doing excellent work in this station. I certainly did appreciate their care for me in my sickness. It is not so bad to be sick when one receives such good care.

The work in the Rosario Mission is advancing, and the efforts of Brother Isidro are showing excellent results. More schools have been opened this year, and the morale and spiritual standards among our brethren are improving very much.

But it was at the Inquisivi station, directed by an Indian worker, Ignacio Mamani, that I had a pleasant surprise. The Inquisivi station is located about 1,000 meters (3,281 feet) lower than the other stations, and consequently the climate is much more agreeable.

Here several hundred of our brethren were awaiting us. Some, who had come several days' journey, had come for a real spiritual feast. They remained all the five days of the meetings. They reached the mission before we arrived, and remained until we left. Here they had pitched nineteen tents, under which they lived and slept. It gave the appearance of a camp meeting. They did their cooking in front of their tents, and every one seemed to enjoy the occasion. Usually the Indian is not very sociable, but the Indian members who gathered here were certainly sociable. The cloth for these tents was for the most part homespun wool of different colors, and so the appearance was not altogether that of a white city.

The program of the meetings was more or less like that which is followed in the States or in other countries where camp meetings are held. We had worship before breakfast, and held meetings during the whole day and one meeting in the evening, with stereopticon slides.

But the brethren were not satisfied. In the evening, after the meeting, they would gather in groups under their tents, and with candlelight, they would sing our gospel hymns until we went to sleep, sometimes till very late. Then the first thing in the morning, upon awakening, we would hear the brethren singing. It seemed they would never tire. The last night, I think they sang nearly all night.

Some 300 brethren attended this meeting, and all seemed to enjoy the occasion as much as we did. It so often happens at general meetings among our Indian brethren that the larger part come on Friday evening or Sabbath morning, and leave again Sabbath



Chorus of Lima Training School

afternoon. It is hard for them to leave their houses and things for any length of time, on account of robbers and bandits. But here the brethren came early and remained till the end.

The work in the Bolivian Mission is making progress, and even though there are plenty of problems and difficulties to face and overcome, the workers are of good courage and are pressing forward.

REMARKABLE DELIVERANCES

Secret Prayer the Place of Power

WHEN we come into straitened circumstances, when every earthly source of strength seems to fail us, it is our privilege to enter the secret place of prayer and there find the relief that can come from no other source. I can best illustrate this by a personal experience that came to me some years ago, while I was acting as Bible teacher in the Avondale, Australia, school. That year we had thirteen non-Adventist young people in our classes.

It had been arranged for Elder E. W. Farnsworth to be with us during the Week of Prayer, which was appointed to begin on Sabbath. A few days before the time, word came that Elder Farnsworth could not be with us till Tuesday. This left a great burden on me. We learned later that this group of non-Adventist students, with three of the backslidden Adventist young people, had banded themselves together in a pledge that they would not yield to any influence that might be brought to bear upon them during this prayer season.

When I came into the chapel on Sunday morning, a spirit of lightness was manifested by this group of young people. I tried not to take notice of it, but on Monday morning it was very much worse, so much so that I laid my Bible down on the desk, saying that I could not dishonor the word of God by trying to read it in a school where fun and laughter were going on. I offered a brief prayer and went to my room, heartbroken.

A young preacher, a member of my Bible class, came to my room to sympathize with me. We had a season of prayer together, and while we were praying, part of a text of Scripture with which I was not at all familiar, came to my mind. After we arose from prayer, by consulting the concordance, I turned to Psalms 81:7, which reads as follows: "Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder." I felt sure of victory, and thanked the Lord that deliverance had come, and that that room, with the key turned in the door, had proved to be the secret place of power. That day my soul was filled with joy and gladness.

That evening, in the boys' dormitory, where Mrs. Robinson and I had charge, I felt impressed to appeal to one of the non-Adventist young men, asking him if he did not want to be a Christian.

He replied in a tear-broken voice, "Mr. Robinson, I would give all the world if I had it to give, if I could be a Christian." The power of the evil one was broken, and there followed a most wonderful season of prayer, confession, and praise.

On Tuesday morning I went to the station to meet Elder Farnsworth. As we were driving back, he asked me how the work was going at the school. I told him that we had had a wonderful victory. He replied, "I knew you would have a victory, for I have been praying for you." He insisted that as I had the work started, I should take the chapel service that morning, and he would follow. I told him not a word of my experience on the two mornings previous.

When we entered the chapel on Tuesday morning, the very atmosphere of the place was changed. Everything was different. The chapel service began at ten-thirty, and when the bell rang for dinner at one o'clock, nearly the whole school was lined in a semicircle in front of the platform, and such a prayer of consecration as Elder Farnsworth offered I think I never listened to before.

The next Sabbath day, I baptized six of those young outside students, and the following Sabbath I baptized six more. One young woman, who still held out, on Monday morning packed her trunk and went home.

Why do we make so little use of the secret place of prayer?
A. T. ROBINSON.

In British North Borneo

A FEW years ago, while we were in committee, a cablegram came from British North Borneo, saying that the work had closed down. Fourteen stations had been closed. Much consideration was given to the problem. We sent a cablegram for further explanation. The reply came back in a few hours, and the committee sat again and considered the matter. They asked me whether I would go to see what might be done to reopen those stations. It was a task that I wasn't looking forward to; it was out of the line of my jurisdiction and experience. But I accepted.

It took me four days to get across by boat. When we arrived, we studied the problem with the director of the mission. He told me the trouble he had had with the British resident. Every time he had had audience with him he had received an unfavorable reply as to why the stations were closed. We prayed about the matter. We gave ourselves over to the Lord for Him to use His mighty power. As far as we knew, we sought to free God from all limitations.

The next morning I called on the British resident. I sent in my visiting card, and was surprised in a few minutes when I was asked to present myself to the resident. He said, "Mr. Lake, what is the trouble with your people? You sent two colporteurs from Singapore. They came to our place and made a serious blunder. They called a Britisher a 'foreigner,' and we consider that serious." We talked on for a little while. Then he said, "What have you come here for?" I said, "We would like to have you kindly reissue the permits, that we may work." He tapped the bell

for his private secretary and said, "Bring me fourteen permits," and he opened up the stations that had been closed. God does work in a wondrous way, when we stand aside and allow Him to work.

I have received the following word from J. H. McEachern, who is one of the departmental secretaries of our division: "The work in British North Borneo is growing." He gave an experience of a little girl, eleven or twelve years of age, who was born dumb. Sabbath after Sabbath, and prayer meeting after prayer meeting, she would stand with her parents, but could not utter a word. Her parents, who were godly people, prayed that God would come down and loosen her tongue. Brother McEachern, in writing, says that he has three or four witnesses to the fact that one day she got up in a testimony meeting, and after her parents had testified, she opened her mouth and gave her testimony of God's love and mercy for the first time.

W. W. R. LAKE.

LAYMAN'S EVANGELISM

Lay Evangelism in East Africa



Nzuva, a Recent Convert Who in Three Months Has Brought Hundreds to Christ

WHILE visiting Kenya and Uganda recently, I found that great interest was being taken in lay evangelism, especially by our Kisii and Luo members in South Kavirondo. Many very interesting and encouraging reports were given at the annual camp meetings held in these two fields. Every year the month of May is set aside for a strong lay evangelistic campaign.

Abram Oirere, one of our native evangelists, who has charge of two large churches, reported that in one of these churches, which has a baptized membership of 172, every mem-

ber had taken part in the campaign held during May. Scores of villages had been visited. Men, women, and children had left their gardens and gone out hunting for hungry souls, preaching early and late. As a result, three hundred new members had been added to the Sabbath school and baptismal classes. Ten new catechumenical centers had been established. The church building was now too small to accommodate every one, and services were held outside under the trees. Fifty of the new members were present at the camp meeting. Our evangelist hoped that next year the other church also would show the same zeal and enthusiasm.

S. Angaki stated that he was in charge of a very large church, which made it impossible for him to ask every one to take part, but as a result of the May campaign, eight new Sabbath schools had been organized with two hundred members. Nineteen teachers were devoting most of their time to teaching adherents, with no remuneration whatsoever.

Joshua Sindega told us in his report that most of his 156 members had taken an active part in the campaign, and that ten new catechumenical centers had been added. They now had 683 adherents. Many other evangelists gave similar reports, but space will not permit of giving them in detail. One said that when they began their effort, opposers got busy and went around offering free lessons in English to the adults, and footballs to the boys, if only they would refrain

from attending our meetings. These inducements, however, did not seem to be large enough.

Another evangelist reported that he and two lay members were conducting meetings under a large tree. Enemies had them summoned before a native judge. He asked these opposers how many gods there are, and when they replied that they knew of but one, he asked them if the Adventists did not pray to this God. They answered, "Yes." "Well, why all this trouble?" he asked, and dismissed them.

About 1,500 adherents have been won through the last campaign. The work is spreading like wildfire, as one evangelist put it.

While visiting churches and groups among the Wakamba tribe, east of Nairobi, we met a zealous lay evangelist, Nzuva by name, who had not known our message more than three months, and who is not a baptized member as yet. He had, however, been out preaching in different places, and had raised up a group of 200 people who were interested, all in one place. These words we could hardly believe, but he took us to the edge of a high mountain and showed us a neat church building. These interested ones, with the aid of some of our church members, had erected this fine chapel. There it stood, all ready for use. The children had taken up a collection of five shillings with which to buy nails for the completion of the roof. He also told us that the children had their school fees all ready, and were just waiting for us to supply them with a teacher. From the same spot, Nzuva pointed to other places lying from ten to twenty miles away, in each of which he had thirty or forty other interested ones. He stated that the valleys were full of people who wanted us to come to them with the message.

I feel sure that great things lie in store for us if we by faith launch out as some of these simplehearted, faithful, native believers have done. They are full of zeal and enthusiasm. They are still in the glow of their first love, and are taking the strongholds of the enemy by storm. Let us remember them in our prayers, and also pray that the Lord may pour out His Spirit also in a greater measure upon us all, so that the work may go forward in every land.

E. R. COLSON.

Building the Rustic Chapel

THE story of the building of the Rustic Chapel, in Missouri, dates back to October, 1934, when I was asked to conduct Sunday services in the "Union Church" in the community, during the absence of the regular pastor. For a period of six months I conducted Bible studies in the church, on alternate Sundays, presenting such subjects as seemed best to awaken interest and avoid controversy. As a result, one member of the congregation became deeply interested in personal study of the prophecies, and Bible studies were held in her home, with the result that, later on, this woman and her two children began keeping the Sabbath.

At times it seemed that little progress was being made in reaching people with the truths of the message, but we endeavored to live the truth in our home, to scatter literature, care for the sick, make friends, and watch for opportunities to hold Bible studies. We conducted Sabbath school in the living room of our home, and invited our neighbors to worship with us. Gradually the attendance grew until there were twenty-two attending regularly. Following the Sabbath school, we generally conducted a short Bible study.

In the early part of 1938 we built a large brooder house on the little plot of land adjoining our house. It was made of



The Rustic Chapel, Moody, Missouri

green, rough oak lumber, and was 24 x 36 feet in size. Just before the fixtures were put in, nearly all the members of the Sabbath school came to look the place over, and several expressed the wish that we might have a little chapel, built on the same order, in which to hold our services. So we began to plan, work, and pray to that end. We did not have any money for such a building, but we asked our friends to help. The proposition was brought to the attention of local lumber dealers, and they contributed lumber and other materials needed. The frame was covered with green Slatesorfond roll roofing, and the dark-brown stained walls and white windows and doors gave a very neat appearance. The total cost was \$209.

Within a very short time the building was completed and ready to be dedicated. The home missionary secretary of the conference came and held meetings for three weeks, to bind off the interest which had developed, and as a result, six persons were baptized, and a church of eleven charter members was organized. In addition to these, there are nine people keeping the Sabbath, and fourteen others are following a regular course of Bible studies. And so the work is growing. We are indeed grateful to our heavenly Father for His blessing on our humble efforts, and for the present and prospective harvest of souls.

A LAY PREACHER.

Lay Preaching in New Jersey

God has greatly blessed us here in New Jersey with a fine corps of lay preachers, numbering almost seventy. For the past year they have been fitting themselves for service by studying and conducting classes in the art of giving Bible readings and in methods of holding cottage meetings.

We have had the wholehearted support of our district leaders, and we look forward to a lay preachers' rally again this winter and to the prospect that practically every one of the lay preachers will be engaged in some kind of an effort before next camp meeting.

We have set as our goal fifty lay efforts this winter. Because of the metropolitan character of most of our churches and cities, we have thought best so far to carry on very largely through the cottage-meeting plan. A few church efforts, however, have been held. Now as our lay

preachers gain confidence, they intend to launch out into open evangelistic territory.

Four typical experiences come to mind. Robert Handy, of our Newark church, volunteered to assist the small Englewood church near by. A small church effort was held in our own church. Three meetings were held—Sunday, Wednesday, and Friday nights, the average attendance being around forty or fifty. The meetings continued for about eight weeks. Brother Handy was assisted by two or three of the lay members of the church, and the pastor helped to bind off the work. Two have been baptized already, and others are interested.

F. Warnick, of Jersey City, reports holding cottage meetings in the home of a neighbor, at which from six to twelve were present at different times. The meetings lasted for a number of weeks. Three were baptized.

Charles Burton assisted in a church effort in Montclair and in cottage meetings as the interest developed. We understand that about four have been baptized as a result of this work.

J. Baker, of Newark, set himself a goal of six at our lay preachers' rally at the last camp meeting. On our last visit to Newark, with evident joy and satisfaction he said, "The Lord has helped me to find two of my six already. They are being baptized today."

I believe another one or two are definitely interested. One of the members of the church found an opening and asked that one of the lay preachers follow it up. Brother Baker volunteered, and conducted cottage meetings for about twelve weeks. Between twelve and fifteen were in attendance. He was helped by a few laymen in the church from time to time. There was no expense and very little advertising.

J. Scott went into the town of Roselle, where we do not have a church. Finding an opening, he began to hold cottage meetings, and continued about six months. There was no expense either in renting a place or in advertising. The use of a small projector helped in some of these meetings. At the conclusion of this series a number took their stand. Six have already been baptized.

Many of these interests were found through our Harvest Ingathering contacts. They were followed up by the placing of *Present Truth* for a number of weeks in the homes of the

(Continued on page 25)



A Company in Sabinas, Mexico, Which Was Raised Up by Carmen Rangel, a Lay Member.
(See article on page 12 of last week's issue)

BY THE FAMILY FIRESIDE

The Way of Happiness

By GRENVILLE KLEISER

TO be strong and true; to be generous in praise and appreciation of others; to impute right motives even to enemies; to give without expectation of return; to practice humility, tolerance, and self-restraint; to make the best use of time and opportunity; to keep the mind pure and the judgment charitable; to extend intelligent sympathy to those in distress; to cultivate quietness and nonresistance; to speak little and listen much; to adhere always to a high standard of thought and conduct; to grow daily in grace, goodness, and gratitude; to earnestly seek truth and righteousness; to work, love, pray, laugh and serve daily; to aspire greatly, labor cheerfully, to take God at His word—this is the way to happiness.

GIRLS' PROBLEMS

Discussed by Mother Naomi

DEAR MOTHER NAOMI:

I have wanted for a long time to write to you, but could not make up my mind to do so. What I have to say seems so unkind, and yet I can't help saying it to some one. I am so wretched and unhappy at home. My parents are church members. I am sure they mean us to have all that we need, and I am sure they want us to have all that is right for us. But it is a long time since I felt any joy or pleasure, particularly in my father's friendship. He uses such bad grammar before my friends, and is so rude at the table, that I am ashamed whenever anybody comes here. Mother tries to help, but she herself isn't much better. I would like to go away to school, but I haven't any money to do that, and I am getting more unhappy every day. The worst of it is that I have got so that I don't take any pleasure at all in my Christian experience. Do help me, for I don't know what to do.

MY DEAR LITTLE GIRL:

I read your letter through several times, and you would be surprised at the number of letters like yours that I receive. It is a very strange thing, but it's something that we have to recognize, that there always exists a certain difference of ideas between two generations. I suppose it is because those belonging to one generation have been through the experience of life and are sure they know best, whereas those of the younger generation, or as we often say, the rising generation, feel that they have their own life to live and must have their own experience, and do not wish

any philosophizing from older people. I know that it seems to us as if our parents are the only ones who are unsympathetic with our ideas, and yet, it seems that if we could look back a generation we would find our parents annoyed with just the same kind of things in their parents as annoy us.

Now the strange thing is that when people grow up and have children of their own, they do not remember these experiences, and so fail in understanding. Once in a long while we find some one who has been able to pass from one generation to another and still know just how it feels to be young. That is, of course, very rare. Then, too, once in a longer time still we sometimes find a young person who can project himself into the life of an older person and think how it must be to have been through the mill, so to speak, and be laid on the shelf.

It seems to me this whole matter hangs on the question of understanding and sympathy for one another. Certainly each class has its likes that it might insist on, but why insist? After all, very few problems are settled by argument, and certainly none at all are settled by nagging.

Now as to this statement that father does so many things before guests that humiliate you. Do you know, not very long ago a mother said that very thing about her boy, and so it must be there is not very much difference between fifteen and fifty after all. We are all of us fond of having our own way, and I really believe that most of us have an idea that the way we do things is just about the right way; so of course as long as we feel that way, we resent anybody's suggesting that we might do otherwise.

I know so well the struggle of the grown-up child at home, particularly the daughter. I think it is more true in the daughter's case, for she is in the house more and comes in contact with the family more than her brother does. Her brother is likely to work a great deal away from home, and he can always eat his meals in a hurry and rush out the door if things are not pleasant at home. I think that is one of the best things about our schools. They give young people a chance to be away from home, to see other people, and learn how other people live, and perhaps when they go home, having lived with many other people, they have learned to be more understanding and sympathetic.

You ask me if there is any way you could train your father to better manners. No, my dear, I am afraid there is not. I have a few times seen a grown-up daughter succeed in reorganizing the family habits, in getting mother to do her hair differently, and in correcting father's grammar or his manners, and managing to silence her small brother or sister when they talk too much, but wherever I have seen it, I have felt in that home a hurt atmosphere which really was not nearly as pleasant as the happy-go-lucky manners of the days before daughter set about to reform her family. I know we parents are a trial to our children sometimes. We do not dress as they think

we should, and we are a little old-fashioned, and it is not always easy for us to agree with the modern point of view. I think we parents should do our best to remember this. At the same time, I think a little more understanding on the part of the grown-up daughter and son would not be out of place.

Good Out of a Hobby

The habits that a number of people living under one roof may have, that make others miserable, is amazing. The more we think about them, the more miserable they make us and the more unhappy we become about them. There are two solutions for that. One is to get so interested in something helpful that these little things will not bother us. That is why people get so much good out of a hobby.

I think every one of us is better off with a hobby. You may say, "I work so many hours a day; when I finish, I want a rest." Yes, when you have finished, you want an entire change of things, but you will find more relief in taking up some other occupation than by simply folding your hands and sitting down to rest.

Whenever I see a person who has taken up something just for the joy of doing it, whether it be growing flowers or crocheting a bedspread or making something in iron or metal or wood, I

know that this person is likely to have found peace in this occupation that he is taking up simply for a joy. I wish you would look over your bundle of capacities and try to think what it is that you do just because you want to, and just for the pleasure of it. Then cultivate that activity. You will be surprised to find that the family manners will seem to have improved.

Then the other solution is a very old-fashioned one, but I do not know any better. Set out to cry to God all through the day whenever you come in contact with your dear ones. Ask Him to help you to keep sweet. Ask Him to help you not to be angry, because father is irritable, and He will help you. These prayers do something else. They not only help your father not to be so irritated, but they keep you so concerned with your own attitude that you are helped over the hard places.

A New Viewpoint

Then there is one more thing that sometimes solves such a problem as this, and that is to plan for other work and go away. Naturally, if you are really needed in the home, you cannot plan to go away. If you are not needed, if some one else can do the work you are doing, it is sometimes a real solution to get away and come home only at the end of the day or perhaps even at the end of the week. We find sometimes that the atmosphere at home is different when it is new. Often young people find that they never know how dear the home is until they have been away from home.

I note that you say that you wish you could go on to school. I wish you could, too, provided you would be benefited by a college course. You may think it a strange thing for me to say, but I do not believe that every one needs a college course. There are some persons who would be very much more benefited by a special course along a different line. Some have much more skillful hands than brains. Your letter seems to suggest a need of going out of yourself and being interested in other people, and I should think that if there is any course that encourages a wider interest in others, the nurses' course would do that. Then too, you have sent me quite a good-looking letter which was typewritten. Perhaps you have a mind for organization which might find an outlet in secretarial work.

I see that for some reason you have not been able to go on to school, but if you will put yourself in contact with the educational institution in your locality, and if you are willing to work, it is entirely possible that you can find a way of helping yourself financially while attending school. There should be a possibility of your taking two years' college work while living at home, I should think, and that would make your education much less expensive than it would be otherwise. I am sure you need more to occupy your mind and interest, and I am casting about to find something that would satisfy that.

In closing, I might add that although it may be hard for you to see it, these mannerisms that annoy and embarrass you before your friends, are not really so grave socially as they seem to you. The

THINK IT OVER

By RUTH NERLUND

"If you would keep your friend, approach him with a telescope, never with a microscope."

How do you approach your friends? Do you look for their fine qualities, their good deeds, and their virtues? Or are you one of those who sees only the faults of his fellow men? It is said that "we never know the true value of friends. While they live we are too sensitive to their faults; when we have lost them we only see their virtues."

We can all learn a lesson from the fable of the little gold watch which found fault with Big Ben as he tolled out the hour of noon from the clock tower on the Parliament building in London. The little watch said, "I do not like you; your face is too broad, your hands are too big, your voice is too coarse. I do not like you. My modest size and attractive appearance, my noiseless motion and gentle tick, are well suited to the convenience of a lady or a gentleman."

Then the clock asked the little watch to come up to him, and when the "little sister" had at last reached the top of the stone steps, the big clock said, "Little sister, there is a man down there on Westminster Bridge who wishes to know the hour. Will you tell him, please?" And the response from the watch was, "Oh, I could never make him hear. My voice is so small, it never could begin to carry in such a whirlwind of noise as this."

But the big clock said, "Oh, yes, little sister, I had forgotten, yet the man wishes to know the time; he requires to know, and you cannot tell him; but I can and will. So let us henceforth not criticize one another. You will not find fault with me nor I find fault with you, but each of us in our own place, you for your mistress and I for the great city, will teach men everywhere to redeem time."

How much better it would be for you and me to look for the good in others! "Praise loudly; blame softly," should be our slogan. And by our cheerful attitude and helpful ways we shall reap friendship, and as we plant kindness in the lives of others, we shall reap love. So—

"If you would keep your friend, approach him with a telescope, never with a microscope."

habit of reading the paper or a book at the table is not an unforgivable thing to do in one's own home, although I know it is condemned by the rules of society.

Interest in Religion

When I read your last paragraph I felt very sorry for you. You say that you have no desire or interest in religion. I know what you mean, but suppose one of your school friends should try you very much and annoy you until you were entirely exasperated. Suppose this girl's name was Sally, and then suppose you would tell me someday, "I am so angry with Sally that I am simply never going to have any more pleasure in my friendship with Mary." Do you think that would be good reasoning? Just because Sally proved unworthy of your friendship, should you deny yourself the joy of Mary's companionship? Mary has done nothing to you. Why do you turn away from her because Sally has been unfaithful in her friendship?

And thus, just because we are so annoyed with some person we say we have no desire for the friendship of our Saviour. There is nothing wrong with His attitude toward us, is there? He does not scold us when we fail to do what He expects of us. Why, that is no reason at all for going from our Jesus, is it?

I know it is possible to live in unpleasant circumstances at home and yet uphold the standards of our blessed Saviour. If you cry to Him with all your heart, He will hear you and give an answer to your restless spirit. Tell Him all about this problem, how annoyed you feel at home at times, how irritable you find yourself. Tell your Saviour all about this, and beg Him to find a solution for you.

I do not know what the solution will be. It may be taking you out of your environment and putting you into another which is entirely different and which may be harder. It may be the solution will come in a new chance for education in some line in which you can show your best self. It may come in a separation from your family, through which you may learn how much you really do love them, and how much you need them. In any case, it must surely be in the deepening of your confidence in your Master's presence and the comfort that you find in His companionship.

Please do not think I do not understand. I think I do. I know that it is possible for a girl to feel more lonely in her own home than she might if she were all alone in the middle of a desert, for it is understanding and companionship that she needs. I do not know that I have helped you, but I shall pray for you, and I want you to know that I think of you. It may be that your problem has changed since you wrote, but in any case, be sure that our Father knows all about us, and knows just when we need Him most.

With kindest Christian regards,

MOTHER NAOMI.

"If there were more Hannahs in the world, there would be more Samuels."

His Faithful Horse

ONE Sunday morning an aged man was leading an old horse across the commons of the city, and out toward the suburbs, when a passer-by asked him where he was going.

"I am looking for a little green grass and some fresh water for the old fellow here," he answered, striking his companion gently on the neck.

"I would send him to the bone yard or the glue factory, if I were you," said the stranger with a sneer.

"Would you," asked the old man in a trembling voice, "if he had been the best friend you had in the world, and helped you to earn food for your family for nearly twenty-five years? if the children that are gone, and the children who are living, had played with their heads on him for a pillow, when they had no other? Sir, he has carried us to the mill and to meeting, and please God, he shall die like an honorable old horse, and I will bury him with these hands of mine, if he goes first. Nobody shall ever abuse old Bill, and if I go before him, there are those who are paid to care for him."

"I beg your pardon," said the man who had spoken first. "I cannot blame you for not wanting to part with the faithful old animal."

And the two who had toiled long years and grown old together resumed their journey.—*Our Dumb Animals*.

A Child's Christianity

LITTLE Mabel's mother had long been dead, and while her father was away from home, she had no companions but her governess and the servants.

Her father had often told her not to admit to the house any person with whom she was not well acquainted.

One cold, wintry day a poor, ill-dressed woman stopped at the door, and asked permission to warm herself by the kitchen stove.

"But," said Mabel, "my daddy doesn't know you."

The woman was shivering with the cold, and the rain and sleet dropped from her wraps. A bright idea entered the child's head.

"Say," said she, "do you know Jesus?"

The woman's eyes filled with tears, and she began to tell how kind the Saviour had been to her.

"Well," said the child, "if you know Jesus, you may come in, for daddy knows Him, and I'm sure he won't mind."—*Author Unknown*.

If men today were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. There would be fewer imaginary wants, and more opportunities to work in God's ways. But selfishness and the indulgence of unnatural taste, have brought sin and misery into the world, from excess on the one hand, and from want on the other.—*"The Desire of Ages," p. 367.*

CHRISTIAN EDUCATION

Encouraging Progress in Newfoundland

NEWFOUNDLAND is the oldest British colony in the world, and lies in the extreme northeast corner of North America. The city of St. John's, the capital of the colony, is located in the eastern part of the island. Overlooking the city from Signal Hill, 500 feet above sea level, is Cabot Tower, the signal station for all incoming ships. It was from here that the first wireless message was sent across the Atlantic by Marconi in 1901. Charles Lindbergh and most other transatlantic fliers headed for Europe from this point of land.

Our work in Newfoundland has its headquarters in St. John's, where we have a church organization of approximately 200 members, and a school with an enrollment of about 125 students. P. A. Rick is the superintendent of the Newfoundland Mission, and J. G. Combden is the principal of the school.

The educational work in Newfoundland is unique in that all of it is identified with some religious group or denomination. There are no so-called public, or secular, schools under the direction of public or colonial officials. Funds from the Newfoundland government are apportioned to these schools on the basis of the church membership in the island of the group or denomination that is sponsoring the school. The government also has qualified school officials who inspect these parochial schools and give counsel concerning the carrying out of the educational standards of the government.

We have two schools in Newfoundland, one in St. John's, and the other at Corner Brook, a town in the western part of the island. The opening of this latter school, which is in its first year, was due to the courage, enthusiasm, and faith of Jerry Dolan, who conducted an evangelistic effort there last summer, raised up a fine company of believers, and established this school with the cooperation and loyal support of the new members.

Our school in St. John's has outgrown its present quarters and facilities. With an enrollment of 125 students crowded into three classrooms and the principal's office, it has seemed imperative to enlarge the building and provide reasonably adequate facilities for carrying on a successful school program. Our present school plant and equipment compares very unfavorably with other schools in St. John's, although the type of work carried on in our school is in the front rank with respect to organization, curriculum, and methods.

At the 1938 Autumn Council, \$5,000 was appropriated to the Newfoundland Mission for enlarging and equipping the school in St. John's. This action brings a great deal of encouragement to our leaders and our people generally in St. John's. Work started promptly at the school, and it is hoped that new and enlarged quarters will be available for full use by the school in the fall of 1939. Plans for the building have made provision for a social and recreation room which can be used by the large group of young people in the

church. Through this means the school will become the center of the young people's social and recreational activities, thus binding closer together the youth, the church, and the school.

The city authorities of St. John's have shown a very cordial and sympathetic interest toward our work and school by changing the location of certain streets and adjusting boundary lines, thus providing larger grounds and suitable playground facilities for the school. Our school has a good standing in the eyes of the government educational officials who visit it occasionally and who greatly appreciate the strong and progressive educational program that is being carried forward in the school through the aggressive and intelligent leadership of Professor Combden.

The accompanying picture shows the pupils of the school, which offers work from the first to the twelfth year. The new and enlarged quarters will give opportunity for additional pupils to come who have been prevented up to the present time. Our earnest prayers follow the progress of the work in Newfoundland. May the year of 1939 see increased growth and prosperity for our work in this important mission field.

JOHN E. WEAVER.

An Answer to Prayer

NESTLED among the foothills of the Blue Ridge Mountains in western North Carolina lived a group of earnest Seventh-day Adventist families who realized the value of a Christian education for their children. Many prayers were offered by parents and children that a church school might be started in their community. They had no building and they had no teacher, but they did have an unfeigned faith, an indomitable spirit, and a confidence in God's promises. Not only did they pray, but also they worked.

The Bible says that faith without works is dead, and it says, too, that we show our faith by our works. So it was here. A two-story building to be built of rough-sawn lumber was planned and begun. While construction was under way, word was sent to the conference educational superintendent, telling of their plans and asking for a teacher. Imagine their disappointment when word came back that the superintendent had no teacher to send.

However, they were not discouraged. Had they not read the promise of the Lord in Isaiah 54:13, "All thy children shall be taught of the Lord; and great shall be the peace of thy children"? Had they not read in the Spirit of prophecy: "There is no work more important than the education of our youth," "nothing is of greater importance than the education of our children and young people"? These dear people believed the promises of God and the counsel He had given them concerning the education of their children. They were prepared to do all they could to cooperate with the Lord in fulfilling His promises.

One day the conference superintendent "happened" (or did it just happen?) to receive a letter from a missionary-spirited family in Michigan, inquiring about possible teaching openings in his field. The superintendent sent the letter along quickly to this waiting, praying, and working company of people. Correspondence was taken up with the Michigan family, with the result that they came down into the Blue Ridge foothills. The mother of the family became the teacher of the school.

The building was not quite ready to use; so school was started in the front room of a private home. The children took hold of their work with eagerness, using their laps as desks. Finally, at the end of a week, so many children had come that it was necessary to move into the new schoolroom, even though it was not finished. The equipment was primitive. Three long tables with benches alongside served as school desks, while the teacher's desk was a carpenter's bench made of rough two-by-fours.

With no desks or black-



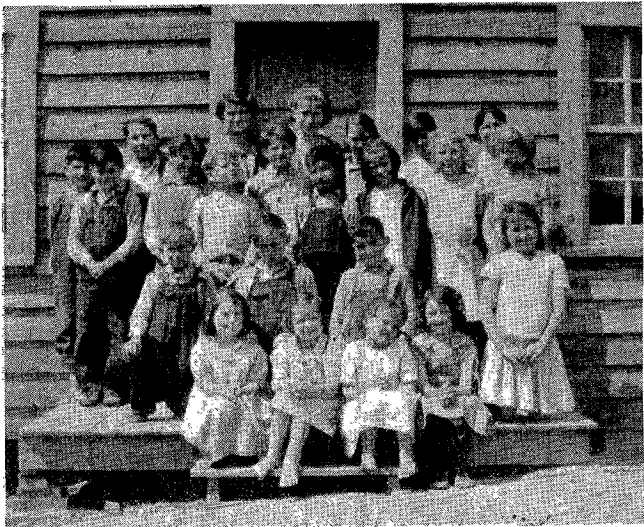
School in Newfoundland

boards, and very few books, it was astonishing to see how those children learned. Not one complaint was made by them because of having to put up with such inconveniences, for had they not prayed for a Christian school? And their prayers had been answered. Every morning in the devotional exercises, as opportunity was given, the children thanked God for answering their prayers, and they prayed for the teacher who had been sent to them. Some of the children came from non-Adventist homes, and the eagerness with which they studied and learned their Bible lessons was an encouragement to all.

As the days and weeks went by, equipment was secured for the school. A blackboard was put up and a few desks were found. Every one was thankful for these improvements. The school bell consisted of a broken drum from an old car, hung between two trees in the yard, and a piece of iron with which to strike it. This signal could be heard for a considerable distance, and the eight-thirty "bell" each morning served as the only clock to a number of homes in the vicinity.

The enrollment the first year reached twenty-eight, and one of the features of the year's work was an investiture service in which twelve of these pioneer boys and girls became Friends. The teacher's salary was very small, but it came from loyal and obedient hearts through sacrifices, and the Lord blessed it, so that it covered all the teacher's needs.

The foregoing account was told to the writer by the teacher, Mrs. Florence Kohler. The year was one long to



School in Blue Ridge Foothills, North Carolina

be remembered by teacher and pupils because of the co-operation and sacrifice of the parents, the interest and enthusiasm of the pupils, and the faithfulness, wisdom, and resourcefulness of the teacher; for had they not prayed for a school?

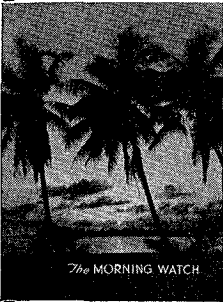
JOHN E. WEAVER.

The Pilgrim Way

BUT once I pass this way,
And then—and then, the silent door
Swings on its hinges—
Opens . . . closes—
And no more
I pass this way.
So while I may
With all my might
I will assay
Sweet comfort and delight
To all I meet upon the pilgrim way.
For no man travels twice
The great highway
That climbs through darkness up to light,
Through night
To day.

—John Oxenham.

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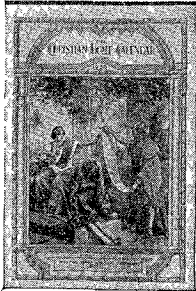
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WORLD-WIDE FIELD

Memorial Church, Hong Kong

A LARGE group of our believers gathered at the site of the Pioneer Memorial Church, in Hong Kong, on October 27, when the cornerstone of the structure was laid. Our church constituency in Hong Kong and throughout China have taken a special interest in the erection of this building, which is being built to commemorate our pioneer workers to China, as this year marks the fiftieth anniversary of the arrival in Hong Kong of Abram La Rue, our first missionary to the Orient.

Pastor A. L. Ham, superintendent of the South China Union, who laid the cornerstone, gave a résumé of the development of our work in China.

Speaking on behalf of the local membership, C. F. Larsen, who acted as chairman of the service, expressed his appreciation to the General Conference for their interest in the work in Hong Kong, and for the appropriation of funds that had been received. He thanked all who had assisted so liberally in making possible the new house of worship.

The writer gave a résumé of the work of our early pioneers in China, and mentioned briefly what each had done in up-building and strengthening the cause of truth.

Within the foundation were placed pictures of some of our pioneer workers in China, promotion material for securing funds for the erection of the church, a program of the service, the addresses given, and a copy of the Scriptures. While putting the Bible in the box which was later placed within the foundation, Elder Ham said: "May all the activities of this church be indeed in harmony with the teachings of the Holy Book, and may the spiritual service it renders ever reveal that it is founded upon this enduring foundation."

Among those present at the service were Pastor and Mrs. B. L. Anderson, pioneer workers in the Amoy area and other parts of China. Pastor Anderson offered the prayer at the close of the service.

JOHN OSS.

California Sunday Laws

A RECENT California Supreme Court decision declaring the Tulare Sunday ordinance closing grocery and food stores on Sundays "an unwarranted and unreasonable interference with the carrying on of a lawful business," is far-reaching in effect. The decision was handed down November 14, 1938.

A year or so ago, Judge Frank Lamberson of the superior court of Tulare County declared the same law constitutional; and the Fourth District Court of Appeal "affirmed the judgment of the superior court." But the State supreme court declared the Tulare Sunday law is a "violation of the Federal and State constitutions," therefore "the judgment is reversed."

It is interesting to note the wide publicity given the action by the newspapers. We note first the item published in the *Tulare Times*, November 16:

"With the State supreme court having held the Tulare city food-store closing ordinance unconstitutional, the city is dropping enforcement of the ordinance at once."

The *Los Angeles Times* says: "The California Supreme Court declared unconstitutional today a Sunday and holiday closing ordinance for Tulare grocery stores."

Other *Los Angeles* papers, both general newspapers and trade papers, printed substantially the same item. The several *San Francisco* papers also carried the news.

Many will remember the bitter fight over the Oakland Sunday law, which was passed by the city council. Referring to that ordinance, the *San Francisco Examiner* of November 16 says: "Early in the year the Oakland city council passed a Sunday-holiday closing law, but enactment was held up by the granting of a temporary injunction by the superior court, . . . pending a supreme court decision in the Tulare case."

The *Oakland Tribune*, November 18, informs us that "no attempt will be made by city officials to enforce Oakland's food-store-closing ordinance, City Attorney F. Bert Fernhoff

announced today after studying the decision of the California Supreme Court, which nullified the similar Tulare ordinance."

On November 8, the *Hollister Free Lance* published in large headlines, "Closing Hours Set for Food Stores," adding, "Hollister food stores from Thursday on will be obliged to close their establishments all day Sundays and holidays. . . . The emergency ordinance, one of the most far-reaching ever adopted by the council, also provides for the appointment of a food inspector who will serve daily excepting Sundays and Saturdays, from 7 A.M. to 6 P.M."

Just in what way the ordinance was "one of the most far-reaching ever adopted by the council" is interesting in the light of the statement published by the same paper November 15. Its large headlines read, "Supreme Court Rules Against Tulare Food Store Closing Hours After Which Hollister Measure Was Fashioned; Ruling in Effect Here Four Days." This statement followed: "Hollister's short-lived food-store-closing ordinance went by the board today as the State supreme court declared a Tulare ordinance after which the local measure was fashioned, unconstitutional."

Thus "the most far-reaching" "emergency ordinance" "ever adopted by the council" lived but four days. Men do not always know what overruling Providence wills. These matters are in His hands.

Referring to the recent supreme court decision in the Tulare case, the *Santa Barbara News-Press* says: "A similar ordinance in Santa Barbara was repealed by the city council six months ago following a police court decision which denied its constitutionality."

Newspapers in many other California cities carried statements regarding the court decision.

New tests of local Sunday ordinances are looming in various places. Long Beach is much agitated. The *Long Beach Press-Telegram*, November 15, says: "A new test of the Long Beach ordinance prohibiting the sale of fresh meats on Sunday and evenings loomed today as the result of a decision handed down by the California Supreme Court yesterday holding that a similar ordinance at Tulare is invalid." The *Long Beach Sun*, November 16, records: "Attorney Jonah Jones, Jr., counsel for opposition to the local ordinance, expressed the belief that the high-court decision paves the way for a new and successful fight on the Long Beach law."

The eyes of many will now turn toward Long Beach, where it is proposed to test its law closing meat shops on Sunday.

Thus we see the widespread interest in, and effect of, the supreme court decision in the Tulare Sunday ordinance closing groceries and food stores on Sunday.

Let us keep our eyes and ears open for new developments in Sunday legislation; and at the same time keep our hearts open toward heaven for God's leadership and divine protection.

W. M. ADAMS,

Religious Liberty Secretary.

Wondrous Light

BY C. V. CROWDER

I PRAY, dear Lord, that all will see
The wondrous, beauteous light in Thee.
May feel Thy presence always near,
That banishes all dread and fear.

Thou canst make one want to be,
Loving and kind and patient like Thee.
Oh, why can't more of mankind find
The wondrous, glorious peace of mind
That gives us strength to work for Thee,
And makes us be what Thou'd have us be?

I pray, dear Lord, that I will be
Able to bring lost souls to see
The wondrous Christ of Galilee;
I pray to bring them home to Thee.

A Treasure

"To me the REVIEW grows more and more interesting. I do not want ever to be without it, as we are drawing nearer and nearer to the end. To me, its editors are trusted watchmen on the walls of Zion, peering out and keeping tab on the twisting, turning, changing events of current history and human thought attitudes which shape the future lying just before, and indicate to God's people what they are next to meet in their world-wide unified endeavor for the kingdom of God.

"If the dear old church paper was a comfort, a joy, and a strength to our blessed pioneer brethren and sisters who have gone before in this movement—and it was, and more—it is a necessity now to us who live in this precarious time.

"May God continue to give clarity and length of vision, and trueness and wisdom and skill, to all of its editors and contributors. May God increase the reading REVIEW family to include every person in the world who has in his breast the *advent hope* and also every one who is going to have that *hope*. Then, O, what a big and hopeful family we shall be, come what may. Whether big or small by comparisons, we shall in any case be strong and united, growing in grace, and becoming more sanctified. We need that. We shall withal become more courageous in pioneer mission effort, with a courage born of true and genuine faith in our great Captain, who will press the battle to the finish and will win.

"The REVIEW is a treasure, the value of which cannot be measured at all in this world. The good it will do, is doing, in bringing the children of the kingdom into line for the final march which will close the controversy, and in preparing them to be steady, faithful, and humble, as they patiently wait for the coming King, and to hold out until the end—all this, I say, can never be measured until we pass into the kingdom, and Christ "reviews" it with us. God bless our dear REVIEW!

LULU M. ANDERSON.

Pitcairn Island

THE official report, recently issued by the Colonial Office, concerning the life of the inhabitants of lonely Pitcairn Island, situated in the South Pacific and populated by descendants of the mutineers of the H.M.S. "Bounty," affords most interesting and instructive reading. For thirty-nine days Mr. J. S. Neill and Dr. Duncan Cook, representatives of the British government, lived on the island.

Although educational methods and standards leave a good deal to be desired, these gentlemen found the people of Pitcairn happy and healthy.

Some of the religious beliefs and practices of the Pitcairn Islanders, all of whom are Seventh-day Adventists, called forth mild criticism from the visiting officials. It seems that mainly by the export of oranges the total income of the Pitcairners ranges from £1,800 to £2,000 annually. Of this amount something over £200 in tithes and freewill offerings is sent annually to support Seventh-day Adventist missions in the Pacific. This amount, according to the official investigators, is "more than they can afford." Yet we are told that these happy, healthy islanders lack nothing of the essentials of life.

A similar criticism was passed by the officials on the practice of the islanders in refusing to load produce be-

tween sunset on Friday and sunset on Saturday. This practice, in the opinion of the officers of the crown, tends "to interfere with trade development." Why this should be so any more than if the inhabitants refused to load produce on Sunday, the first day of the week, we are not told.

Probably the islanders would promptly reply that a due observance of God's holy Sabbath, according to the fourth commandment, contributes largely to their health and happiness, which is admittedly excellent.

In any case, it is refreshing, in this mercenary age, to find these simple, God-fearing people putting first things first. Would to God there were many more such, who would hear and respond to the call of Christ, "Seek ye first the kingdom of God, and His righteousness; and all these things [food, drink, and clothing] shall be added unto you." Matt. 6:33. —H. F. D., in *Present Truth*, London.

Lay Preaching in New Jersey

(Continued from page 18)

interested people and in the homes adjacent to that in which a cottage meeting was to be held.

The plan of holding large cottage meetings or small church efforts seems to be the ideal way for our lay preachers to gain confidence and experience. We are sure that this will lead to the holding of larger and more fruitful efforts as methods are improved and confidence is gained.

All our lay preachers are wholeheartedly behind the General Conference plan of trying to conduct a thousand efforts in North America this year. We intend to do our full share in New Jersey.

PAUL C. CARDEY, *Home Miss, Sec.*,
New Jersey Conference.

"GIVE to your enemy forgiveness.
Give to your opponent tolerance.
Give to your friend your heart.
Give to your child a good example.
Give to your parents deference.
Give to everybody sunshine."

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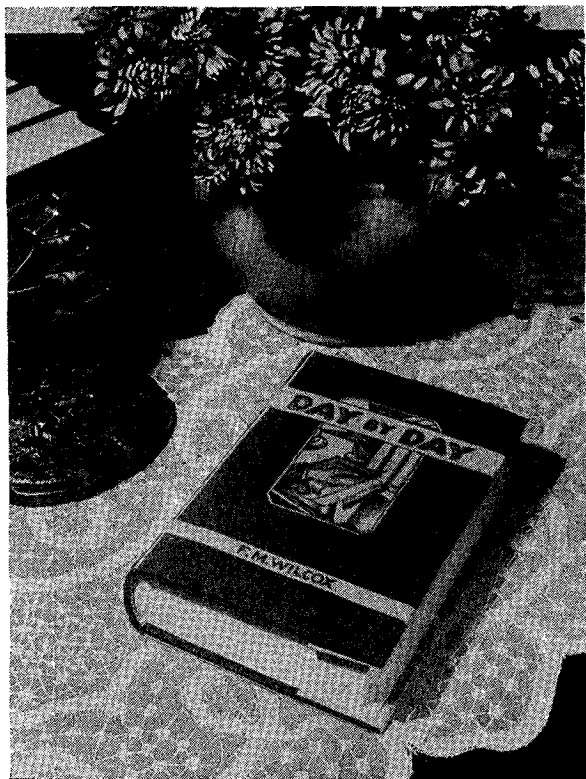
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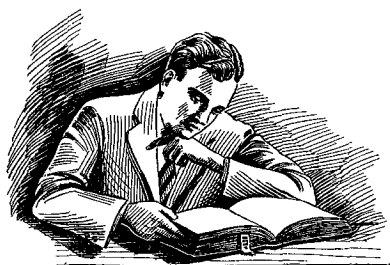
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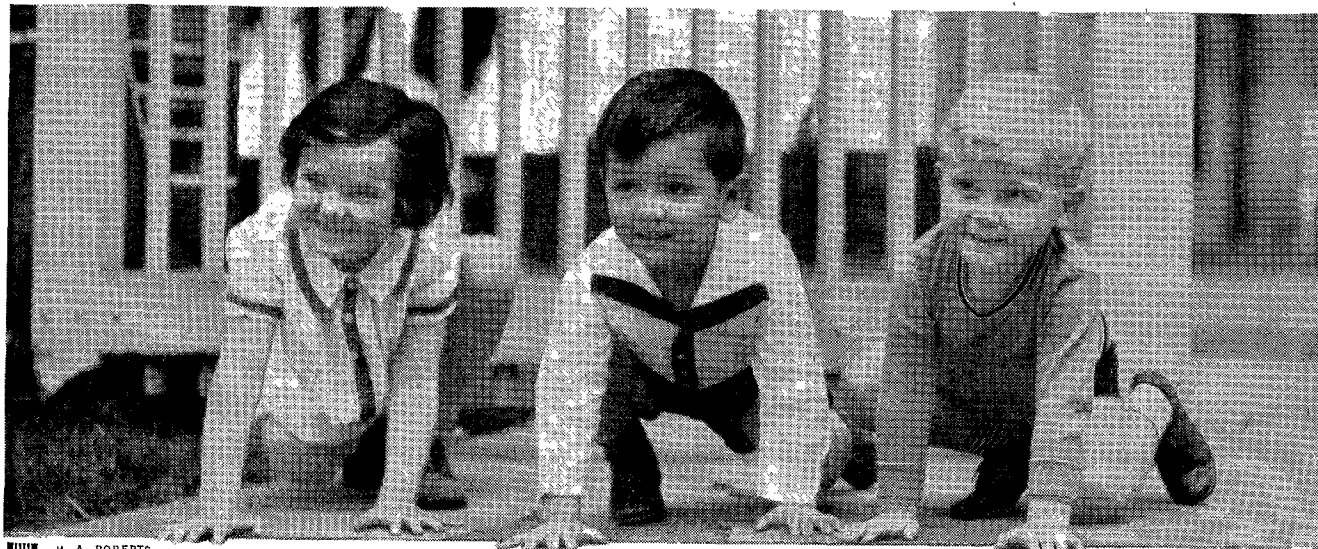
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Another bill was introduced in the same Congress which would have prevented distribution through the mails of all printed matter that teaches the truth with regard to the Papacy, the beast, or the image to the beast, because it could be interpreted as designed, adapted, or intended, directly or indirectly, to cause religious hatred, bigotry, or intolerance.

Another bill which was introduced in this Congress, intended to divest certain activities of their interstate character, would have made it possible to stop our colporteur work in any community by local regulations based on prejudice.

These bills did not come up for action, but it is significant of the trend of events that such oppressive legislation was actually introduced in the national Congress. Intolerance and persecution have been held back because—

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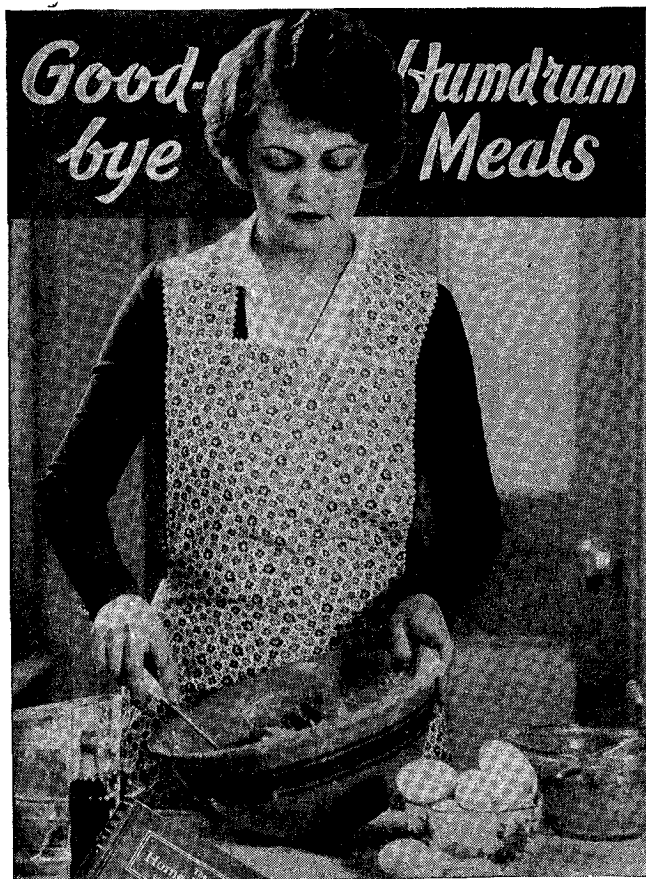
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The "Present Truth" Spirit at Work

Revised
December 12,

Editor PRESENT TRUTH

Dear Editor:

We are still working with our papers, and are planning to order 2,500 more right away. But first I wanted to write and ask if you could not let us have some older papers at reduced rates.

We are now ready for the Sabbath edition. We have put out about a dozen different numbers, but we are having a hard time to get our money. You see there are four of us who are financing the work, but most of the burden falls on just us two, and we have paid out nearly \$120.00. When we get out the 2,000 papers on hand, we shall have delivered just 20,000 papers. Of course, that does not seem such a lot to you. But there are only three of us doing the work, and don't you think that is almost a record for so small a number?

We have a large interest and have rented a church now for Sabbath services. We have a nice little crowd that is bound to grow. We will order our papers through our Book and Bible House, but can't you give us a reduction on some older papers on the Sabbath? We won't mind if they are not all alike, just so the message is the same.

PRESENT TRUTH is my favorite means of missionary work. I believe God has given us this paper to use in the finishing of the work. If all the churches could catch the PRESENT TRUTH spirit, the work could soon be finished in the United States, and Jesus would come.

Soon the work will be finished here. Every home in this city of 10,000 population has had the message. Our conference will give us our meetings in the summer. Then I hope the Lord will find me another city or town where I can put over another big PRESENT TRUTH program. I love it.

Thanking you ever so much,
Mrs. Flora Ferguson

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OF SPECIAL INTEREST

Mrs. Frederick Griggs

We are made sad to learn that Sister Blanche Griggs, wife of Elder Frederick Griggs, died at White Memorial Hospital, Los Angeles, California, January 12. Mrs. Griggs, with her husband, spent a number of years in the mission field, and during her life has carried many heavy responsibilities in connection with our work. She was a noble Christian woman. We extend to her husband, her son, and other mourning relatives our sincere sympathy.

Word From Rumania

WORD just received from A. V. Olson, of the Southern European Division, sounds a hopeful note concerning the situation in Rumania. It is true that ninety per cent of our churches in that country are closed, and many of our people are in prison. Yet in Bucharest, Brother Olson reports, all of our churches are open; even one that had been closed for months before the decree went into effect is now conducting services. Readers of the REVIEW, we are confident, are continually remembering before the throne of grace our brethren and sisters who are in bonds at the present time for their faith, and others who are meeting with trouble and distress.

Brother Olson concludes: "Just as God anciently sent His angels, in response to Daniel's fervent prayers, to the royal courts to influence the rulers in favor of His people, so, we believe, our God has, in answer to the united prayers of His faithful children throughout the world, stationed His good angels in the palace and government offices in Bucharest to exert their benign and mighty influence in behalf of His oppressed people."

A. W. CORMACK.

French West Indian Mission

We would greatly appreciate your inserting a notice in the REVIEW that the new postal address of our field is this: French West Indian Mission of Seventh-day Adventists, Box 16, Fort-de-France, Martinique, F.W.I. All mail addressed to the mission or to members of the personnel should be marked Box 16 and not the old number, "257."

I want to take this opportunity of thanking you for the stirring messages of the dear old REVIEW. I have read it ever since I was a lad back home in the Lake Union, but somehow it seems that the passing years only make it dearer to me. Since we have been out here in the mission field, it keeps us in touch with all phases of our world work and gives us a longing desire to see the work finished and the Master come. We surely appreciate the high standards upheld by our church paper, and we want you to know that we stand loyally by your efforts to uphold the ideals of this movement. The REVIEW is a welcome visitor in our home; we would be lost without its message.

A. ORVILLE DUNN.

A Soldier Finds Christ

ONE day at Shillong, Assam, our worker heard some one knocking at his door. He went to the door, and found there a soldier, who asked, "Can you direct me to the Baptist Mission? I want to learn about baptism."

Elder Ashlock said, "Yes, I can direct you to the Baptist Mission, but we teach baptism just as the Baptists do, and I can explain the Bible position concerning baptism."

The soldier replied, "Very well, it is not necessary for me to go farther than this." So he decided to remain while Elder Ashlock taught him the doctrine of baptism. Far into the night they studied, and then the soldier inquired, "Why do you keep the Sabbath?" Elder Ashlock gave him his reasons, and studied further with him. That led to still further inquiry concerning the truth. As a result the soldier learned the truth and began keeping the Sab-

bath. He was able to do so because he was engaged in office work. Soon he was transferred, but he could still keep the Sabbath. Elder Ashlock received a letter from him recently, in which he said that at the close of this year, although he is able to keep the Sabbath, he will leave the military work and attend school, in order to prepare himself to go back into his country of Nepal and give to his own people this everlasting gospel.

The mist has cleared away and the sun is shining. We now can see Nepal entered with the truth of God. O brethren and sisters, it cheers our hearts to know that God is working in these forbidden countries. He can go in there with the truth when we cannot, and He will arrange to have the message given to this people.

A. E. NELSON.

Value of "Liberty" Magazine

EVERY believer who works in the cause of God or who contributes to its support must often long for some concrete evidence that his efforts are not in vain. Because God's word is sure, we know by faith what our eyes frequently cannot see. Perhaps no other texts offer more comfort to us in the days of watchful waiting than these verses in the fifty-fifth chapter of Isaiah. The Lord, speaking, says: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." However, any concrete evidence of the success of our labor naturally causes rejoicing in our hearts.

During the past year, more favorable comment has been received from readers of the *Liberty* magazine than in any other year of its history. Members of the Federal Congress and of the State legislatures, judges of courts, both lower and superior, and prominent laymen, have been writing to express their appreciation of what is being done to warn people of the dangers that assail our liberties. I suspect that because of the events that are occurring in the Old World, many who in the past have felt that no danger could ever threaten our religious liberties, have begun to question in their own minds whether we are so secure that dangers might not come to us.

Since the *Liberty* magazine receives the great bulk of its support from our church members, I am sure the readers of the REVIEW will be interested in a short excerpt from a letter dated January 6, 1939, received from a prominent attorney and lecturer of San Diego, California. After telling of his interest in different articles that have recently appeared, he continues: "I might add that reading *Liberty* has changed my views entirely regarding Sunday legislation. I now believe that you have the right attitude."

This is encouraging. For an attorney versed in law to admit a complete change of heart on a fundamental principle is about as high a tribute as could be paid to the writers of the *Liberty* magazine. It proves beyond doubt that it pays to endeavor to educate our neighbors and friends concerning the vital principles of the national Government. We should thank God that we, a small people, and obscure as far as worldly standards are concerned, have committed to us such a great work. By God's help we should consecrate ourselves and our resources anew to the promulgation of the full gospel message. Nothing is of little moment that God has given to us, and nothing can be much more thrilling than these words:

"The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands."—*Acts of the Apostles*, pp. 68, 69.

HEBER H. VOTAW.

We have published through the years a number of fine poems from J. B. Thayer, of Bloomington, Indiana. Brother Thayer is an aged colporteur, and in his advanced years he has been forced to retire from his work. He has recently published some of his poems in book form under the title, "Poems of the Message." These may be obtained from him for fifty cents a copy.